

ERZURUM (GARIN):
*ITS ARMENIAN HISTORY
AND TRADITIONS*

HRATCH A. TARBASSIAN

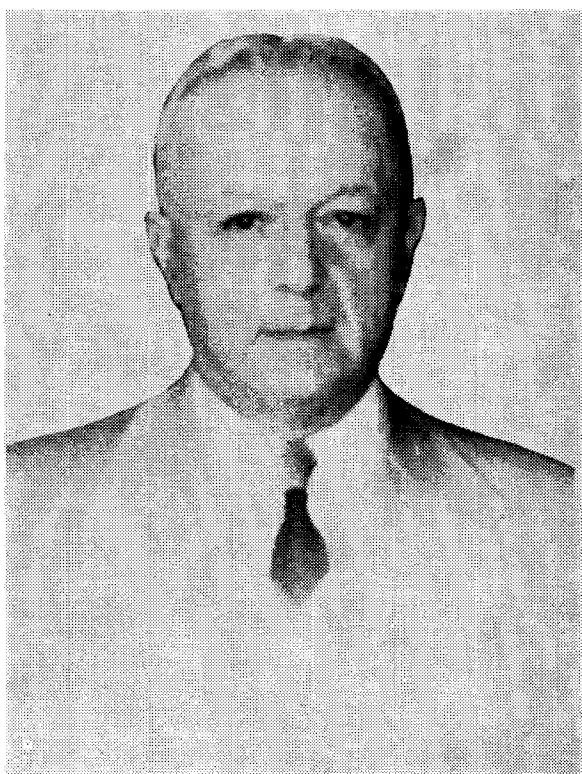
TRANSLATED FROM THE ARMENIAN
BY
NIGOL SCHAHGALDIAN

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DEDICATION

This book is dedicated to the memory of thousands of innocent Armenians of Garin (Erzurum) who perished in the 1915 massacres perpetrated by the Turkish Government and to America and Americans who, in the spirit of Christian brotherhood, received the survivors of those atrocities.



Hratch A. Tarbassian
Author

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PREFACE

The vast majority of young Armenian-Americans are uninformed not only about Armenian history in general, but also about the culture, customs, and traditions of their ancestors. Few, indeed, are those who are aware of the hardships endured by their forefathers in the bitter struggle they carried on for centuries against oppression.

It was with the intention of making the Armenian past known to our English-speaking youth and their non-Armenian friends, at least within a limited scope, that I undertook to write this brief factual history of the city and the province of Garin (Erzurum).

While in so doing I have had to draw on my own experiences and recollections, I have also utilized the oral and written testimony of others who had first hand knowledge of our life and history. In addition, I have done research in well-known Armenian and non-Armenian sources in my attempt to help satisfy the justifiable demands of our identity-seeking youth.

It would be presumptuous to claim that this study is free of shortcomings, but I can state in good conscience that I have made every effort to present historical events and personalities in an unbiased manner.

I sincerely hope that the truth will be a source of faith and pride to our youth, who, informed of the moral qualities and accomplishments of their ancestors, will be in a better position to render service to themselves and to their communities.

I shall be highly gratified if my efforts are even partially crowned with success.

H.A. Tarbassian

CONTENTS

PART I

PREFACE	
Notes on Transliteration and Pronunciation	9
CHAPTER I	
Upper Armenia or the Province of Garin (Erzurum)	13
CHAPTER II	
The Origin and Location of Garin	16
CHAPTER III	
The Armenians of Garin	19

PART II

CHAPTER I	
General Remarks	22
CHAPTER II	
Subordinate Districts of Garin	24
The District of Garin	24
Pasen	25
Törtum	26
Khēnus	27
Bayazid	28
Kēghi	28
Papert	29
Yerzēnga	30
Gisgim	31

PART III

CHAPTER I	
Religions and Sanctuaries	32
CHAPTER II	
Churches of Garin	35
The Armenian (Apostolic) Church	35

The Armenian Catholic Church	36
The Armenian Protestant Church	37
The Greek Orthodox Church	37
Other Denominations	38
CHAPTER III	
Ancient Shrines	39
Surp Tóros	39
Surp Sahag and Surp Hovsep'	39
Surp Minas	39
Vařvařa Guys	40
Surp Barkevadu	40
Nahadagařs Daban	40
Surp Nēshan	40
CHAPTER IV	
Monasteries of the Garin District	42
Surp Lusavorich Monastery	43
Khachgavank' Monastery	43
Garmir Vank' Monastery	44
CHAPTER V	
Prominent Personalities of the Armenian Church	47
CHAPTER VI	
Prominent Armenian Catholic Personalities	54
CHAPTER VII	
The Mēkhitarist Fathers	57
CHAPTER VIII	
Distinguished Primates	60
CHAPTER IX	
Ancient Historic Buildings	65
 PART IV	
CHAPTER I	
The Popular Dialect of Garin	68
CHAPTER II	
The Popular Poetry of Garin	70
Menis	70

Proverbs and Sayings	71
Blessings	72
Curses	72
Riddles	72
CHAPTER III	
Literature and Miniatures	74
CHAPTER IV	
Songs, Dances, and Dance-Songs	78
CHAPTER V	
Choral Groups and Orchestras	83
CHAPTER VI	
The Press	85
CHAPTER VII	
Libraries and Museums	88
CHAPTER VIII	
Reading Rooms and Forums	90
CHAPTER IX	
The Theatre and Cinema	92
CHAPTER X	
Architecture and Sculpture	94
CHAPTER XI	
Arts and Professions	95
CHAPTER XII	
Commerce, Agriculture, and Animal Husbandry	96

PART V

EDUCATION

General Remarks	98
CHAPTER I	
“National” Schools	99
Ardžēnian School	99
Getronagan School	99
Surp Tārkmanchat’s School	100

Hērip'simian School	100
Mēsērlīan School	100
Aghabalian School	101
Der Azarian School	101
Kavafian School	101
CHAPTER II	
The Sanasarian School	102
CHAPTER III	
Educators in the National Schools	109
CHAPTER IV	
Other Schools	113
The Catholic Boys' School	113
The Catholic Girls' School	113
The French Lycée	113
The Protestant Boys' School	114
The Protestant Girls' School	114
Number of Students in Armenian Schools	114

PART VI

CHAPTER I	
Family Structure, Hospitality, and the Role of Women	116
CHAPTER II	
Childbirth and Baptism	118
CHAPTER III	
Name Day Celebrations	120
CHAPTER IV	
Marriage	121
CHAPTER V	
<i>Pēnaghon</i>	127
CHAPTER VI	
Baking Bread	129
CHAPTER VII	
The Wash	131

CHAPTER VIII	
Going to the Bath	132
CHAPTER IX	
Vacations and Pilgrimages	134
CHAPTER X	
Visitations	136
CHAPTER XI	
Lenten Customs	137
CHAPTER XII	
<i>Vijag</i>	140
CHAPTER XIII	
<i>Apeghat'ogh</i>	142
CHAPTER XIV	
New Year Celebrations	143
CHAPTER XV	
Recreational and Other Customs	146

PART VII

CHAPTER I	
The Revolutionary Awakening	149
CHAPTER II	
Societies and Unions	154
CHAPTER III	
Incidents and Heroic Battles	160
CHAPTER IV	
Heroic Personalities	167
CHAPTER V	
Other Outstanding Personalities of Upper Armenia	181
CHAPTER VI	
Armenian Political Parties	185
The Hēnchagian Social Democratic Party	185
The Armenian Revolutionary Federation	185
The Rāmgavar (Democratic) Party	186

PART VIII

CHAPTER I	
The Armenian National Administration of Garin	187
CHAPTER II	
National Administrative Bodies	192
CHAPTER III	
Well-known Families	194
CHAPTER IV	
Professional Men of Garin	202
Lawyers	202
Physicians	204
Dentists	205
Pharmacists	205
Engineers	207
Civil Servants	207
Wealthy Merchants	208
CHAPTER V	
Performing and Creative Artists	210
CHAPTER VI	
Writers	215
Scholars and Diplomatic and Political Workers	215
Editors and Writers in the Social, Political, and Cultural Fields	219
Writers of Memoirs and Autobiographical Works	220
Writers of Fiction and Poetry	221
CHAPTER VII	
Distinguished Persons of Garin Ancestry in Soviet Armenia and the Caucasus	225

PART IX

The Deportation of Gariners	231
-----------------------------	-----

PART X

Garin in the Years 1916 to 1918	245
---------------------------------	-----

PART XI

The Dispersion of Gariners	255
The Natives of Garin in the Diaspora	255
The Compatriotic Unions of Garin in the Diaspora	256
GLOSSARY	263
BIBLIOGRAPHY	269

NOTES ON TRANSLITERATION AND PRONUNCIATION

The transliteration of foreign words in any language presents many difficulties. In Armenian, the problem is complicated by the fact that there is a "classical" system, which is really obsolete in so far as the modern language is concerned, for the system was devised to correspond to the Armenian phonology which prevailed many centuries ago. The changes which have taken place since then through the natural evolution of the language are such that the use of the "classical" system would produce a pronunciation by the non-Armenian reader which would not correspond to the modern spoken idiom.

A second factor is the existence of two major Armenian dialects with phonological and grammatical differences. Although the eastern dialect (as opposed to the western) has remained more faithful to the phonological system of classical Armenian, its centuries-long evolution has resulted in inconsistencies.

The third source of difficulty is the chaos that exists in the transliteration of surnames due to historical, geographical, and cultural phenomena. As a result of the great Armenian tragedy of the twentieth century, most of the remnants of the Armenian population of Turkey migrated to different parts of the world. As they established residence and began to be integrated into the life of their adopted countries, they had to create a written form for their names according to the native linguistic system. This meant that the same name could have several forms, depending upon whether its bearer lived in France, Germany, or the United States. For instance, the spelling of *Mouradian* would be natural for a person living in France, but in the United States, he might spell it *Mooradian* (or *Mouradian*). The surname *Hajian* (English version) would be written *Hadjian* in a French-speaking country. Moreover, there are variations even in a single country where *Mooradian* and *Mouradian* as well as *Sarkisian* and *Sarkissian* exist side by side.

Although we have adopted a system of transliteration whose aim has been simplicity, we realize that there are certain sounds in Armenian which do not exist in English or are not readily recognized by the average English-speaking reader. Therefore, they are bound to pre-

sent some difficulties. We hope that, once the reader becomes accustomed to the system, he will find things a little easier. However, we cannot claim consistency throughout, because proper names whose bearers have legalized a particular spelling may differ from our system, or any system for that matter.

In presenting historical names, we have used our transliterated version, purporting to reflect the modern western Armenian pronunciation, followed in parentheses by a generally accepted historical form. Where a personal or family name is concerned, the form dictated by our system has been preferred, but whenever a different spelling has been adopted by its bearer, that spelling is given in parentheses the first or second time the name occurs. Thereafter, the form corresponding to our system has prevailed. Nevertheless, in Part XI, since we are dealing with spellings consecrated by time and legal documents, as well as with names of persons who are living or were living until recently, we have used the forms of the names adopted by their bearers, and we have avoided additional forms in parentheses in order to escape visual and mental cluttering.

Persons who read Armenian and who are familiar with Armenian spelling will notice an *ě* in transliteration when no corresponding letter exists in the Armenian original. This *ě* is placed there because the sound represented by it is heard in the pronunciation of the word, and the letter was inserted simply to make the reader's path through the pages of this book a little easier.

Let us add in closing that, since the language spoken in Garin belonged to the Western Armenian dialect, the transliteration used in this book has been according to the phonology of modern western Armenian.

GUIDE TO TRANSLITERATION

- a = the *a* in *car*
- ay = the *i* in *Hi!*
- dz = the combination of *d* and *z* into one sound
- ě = the *e* in *germ*
- e = the *e* in *let*
- ē = the *e* in *let* in final position
- g = the *g* in *gas* in all positions and before all letters
- gh = a light guttural sound like the French uvular *r* (cf. *frère*)
- kh = a strong guttural sound similar to the German *ch* in *ach* or Spanish *j* in *jardin*
- i = the *i* in *machine*, except in the endings of surnames, when it is pronounced *y*
- k = a sound intermediate between hard *g* and *k*, similar to the *c* in the French word *crayon*
- k' = the *k* in *king*
- o = the *o* in *go*
- ö = the *eu* in the French word *pleuvoir*
- p = a sound intermediate between *b* and *p*, similar to the *p* in *spell* or the *p* in the French word *présent*
- p' = a strongly aspirated *p*, like the *p* in *paint*
- ř = a sound similar to the Spanish initial *r* (cf. *rey*, *Ramón*)
- s = the *s* in *sing* in all positions
- t = a sound intermediate between *d* and *t*, similar to the initial *t* in the French word *tout*
- t' = the *t* in *take*
- tj = the combination of a softly pronounced *t* and *j* into a single sound softer than *ch*
- tz = the combination of a softly pronounced *t* and *z* into a single sound
- ts = the combination of a strongly aspirated *t* and *s* into a single sound
- u = the *oo* in *moon*
- ü = the French *u* (cf. *du*, *su*) or the German *ü*
- zh = the *s* in *pleasure*

PART ONE

CHAPTER I

UPPER ARMENIA OR THE PROVINCE OF GARIN (ERZURUM)

From earliest historical times, the Armenian plateau has been a land bridge connecting Europe with Asia and Africa, and as such, it has served as a battleground for the cultural, political, and military forces of the three continents.

The section of the Armenian homeland called Greater Armenia consisted of fifteen provinces among which the foremost position was occupied by Upper Armenia. The latter was bounded by Daik', Ararat, Daron-Duruperan, Fourth Armenia, and Vasburagan. The province of Garin (Erzurum) was subdivided into Taranagh, Aryudz, Měntzur, Pasen, Yegeghyats, Mananagh, Derjan, Sber, Shaghagomk' (Törtüm), and Garin. Conquered and devastated throughout centuries by foreign invaders from the East and West, Upper Armenia ultimately fell under the heavy yoke of the Ottoman Turks early in the sixteenth century. Thereafter, it became the center of the viceroyalty of the Eastern Provinces of Turkey and was referred to as *Ermenisdan Vilayeti*. Its boundaries were often changed by the addition or subtraction of territories belonging to adjacent provinces for the sole purpose of preventing the Armenians from constituting a majority among the local inhabitants.

However, in 1914, at the outbreak of the First World War, the vilayet of Erzurum was still the largest of the Turkish Eastern Provinces, consisting of an area of 76,000 square kilometers. It was bounded by Iran and the Caucasus on the east and northeast, by the provinces of Van, Bitlis (Paghesh), Diyarbekir (Dikranagerd), and Harput' (Mamuret-al-Aziz) on the south, Sepasdia (Sivaz, Sivas) on

the west, and Drabizon (Trebizond) on the north.

The provincial administration of Erzurum encompassed Garin (Ovajëk), Upper Pasen, Shaghagomk' (Törtum), Këghi (Geghi), Khënus, Papert (Baiburt), Yegeghya's Kavař (Erzingyan), Gisgim, Sber (Isbir), and Bayazid. Its large meadows and well-watered pasture lands led ancient historians and geographers to call this province the "bosom" of the earth. Its rivers, and rivulets, with their full, rapid flow would have offered an inexhaustible source of electric power. Four great rivers had their source in this region: the Euphrates to the west, Araxes to the east, Jorokh (Çoruh) to the north, and the Tigris, (Kayl) to the south. It was the land of magnificent waterfalls, the best known of which were Törtüm Falls and the famous Kochkochan, formed by a rivulet plunging down from St. Illuminator's Monastery (Armenian) to the nearby village of Mudurga.

It was rich in mineral resources such as metals,¹ coal, oil, clay, rock salt, and building rocks. Mineral springs² added to the region's considerable natural wealth, which in some cases was exploited and in others was left untouched.

The wildlife of the region was represented by wolves, foxes, rabbits, wild boars, and reindeer as well as a wide variety of fish and birds.

The province, like nearby volcanic regions, has from ancient times been subject to tremors of different intensities. As a result of the earthquake of October 25, 1901, inhabitants of Garin were obliged to live in the streets and in tents for several months.

The population of the province was heterogeneous, consisting mainly of Armenians, Turks, Kurds, and several other minorities. The natives were the Armenians, the others being settlers of a later era.

¹For a detailed account of the mineral resources of Upper Armenia, see Hagop A. Kharajian, *Hank'er Hayasdani, P'okër Asio yev Giligio*, pp. 23, 42-43, 49, 57. The defile of the so-called *Gaydzagi Tzor* (Valley of Lightning), located on the road from Erzurum to St. Illuminator's Monastery, contains open strata of coal which is being extracted today to meet the needs of the urban population of Erzurum. The villagers thought that the coal found there represented stones turned black from flashes of lightning. Hence, the name "Valley of Lightning."

²Situated on the outskirts of Erzurum, the town of Iljê (or Ilja) is historically famous for its many mineral springs containing sulphur, iron and mineral

salts. The so-called *Gelin Geldi* (the Bride Came) mineral springs, located on a hillside near Ilijē, bubbles and stops alternately. It is said that it receives its name from the fact that it bubbles more vigorously when new brides visit it. Another warm spring, *Vartani Tjermug* of Aghdaghd, is also known to most Gariners for its yellow waters. To the south, there is yet another—*Sev Tjermug*—with its blackish waters. Another nearby spring, called *Tēru Tjur*, is noted for its acidic water, which is bottled and sent to many places. The cold spring called *Por* in the village of Hintzk', is rich in mineral salts and well-known for its curative qualities. In the village of Mudurga is found *Zhamgochi Tjermug*, which is surrounded by a nitrous soil that is sent to Erzurum. Its primary use is as a warm absorbent between two layers of infants' diapers. *Sogh Tjermug* is another cold mineral spring named after the village where it is located. The *Ghēzēl Kügh* spring, located in a Turkish village of the same name, has a warm reddish water useful in healing rheumatism. The famous warm spring of the village of *Shēkhnots*, close to St. Yeprianos, was shut down by the Turkish government on the pretext that it was a trouble spot for the villagers on *Gana Deri* pilgrimage days. There were many other mineral springs in the *Khachap'ayd* mountains, where the northern branch of the Euphrates has its source.

CHAPTER II

THE ORIGIN AND LOCATION OF GARIN

*This bountiful town of Garin
Built in the days of old
By the hands of Garen our king,
The ruler of our fold.*

—Traditional

The ancient capital of Upper Armenia, Erzurum, is also the capital city of the province of Erzurum. A city with a great historical, military and cultural past, it was repeatedly renamed throughout the centuries as Garin, Garanidis, Theodosiopolis, Arzarum, Erzenel-Rum, Erzirim, Erzeroum, and Erzurum,¹ or Karin.²

Aside from national legends and traditions, we have little authentic information concerning the exact date of its founding. There is enough evidence among Assyrian inscriptions, however, to indicate that the city was one of the earliest urban centers on the Armenian plateau. The historian Pliny states that: "the Euphrates rises in the Armenian Garinidis province," and Xenophon in his *Retreat of the Ten Thousand* describes in detail the retreat of his armies through "the mountains of Garin and Pasen (Bassen)" about 400 B.C.

¹See N. Adonts, *Hayoŝ Nakhararutyan Dzakumě*, p. 57, and Cyril Toumanoff, *Studies in Christian Caucasian History*, (Washington: Georgetown University Press, 1963), p. 193.

²Regarding the fortification and founding of Garin by Anthony and Justinian, see N. Adonts, *Armenia in the Period of Justinian*, Tr. Nina Garsoian (Lisbon: Calouste Gulbenkian Foundation, 1970), pp. 113-125.

The city is located on a plateau nearly 6,800 feet above sea level. It is surrounded by thick walls which in turn are encircled by deep moats. The latter were filled with water during a siege. Erzurum has four main city gates called Gharsa Tuṛ, Gana Tuṛ, Erzingu Tuṛ, and Tēvrizu Tuṛ.

Except for the Garin plain, the city is surrounded by the mountain ranges of Ezizya, Devē Boyni, P'alan Tōken, Bingöl, Shoghagaṭ, and Kohanam. The distant snowcapped summit of Ararat may be seen from the latter range on clear, sunny days. Located at 39°55' east longitude and 39°15' north latitude, Erzurum has a temperate climate with delightful springs, pleasant summers, rainy autumns, and long, cold winters.

It has an abundance of water and hundreds of fountains. The city uses two kinds of water: one is called *sari tjur* (mountain water), which comes from the surrounding mountains in clay pipes, and the other is *yerli tjur* (local water), which flows from springs in and around the city. Each street has its continuously flowing spring water, which meets the needs of the inhabitants. However, the wealthy have their own private fountains in their gardens. The streams created by these waters eventually reach the outskirts of the city, irrigating the fields that supply the city with produce.

While a large number of ancient Christian churches were forcibly taken over and turned into mosques and public baths by the Turks, the spiritual needs of the Christian population of the city were served by a few still-surviving churches.

With the exception of such quarters as the Turkish *Giavur Boghan* (strangler of infidels), *Demir Ayagh* (iron foot), and *Höllüg Mahlē* (which had a mixed population), the streets and sidewalks of Erzurum were all stone-paved.

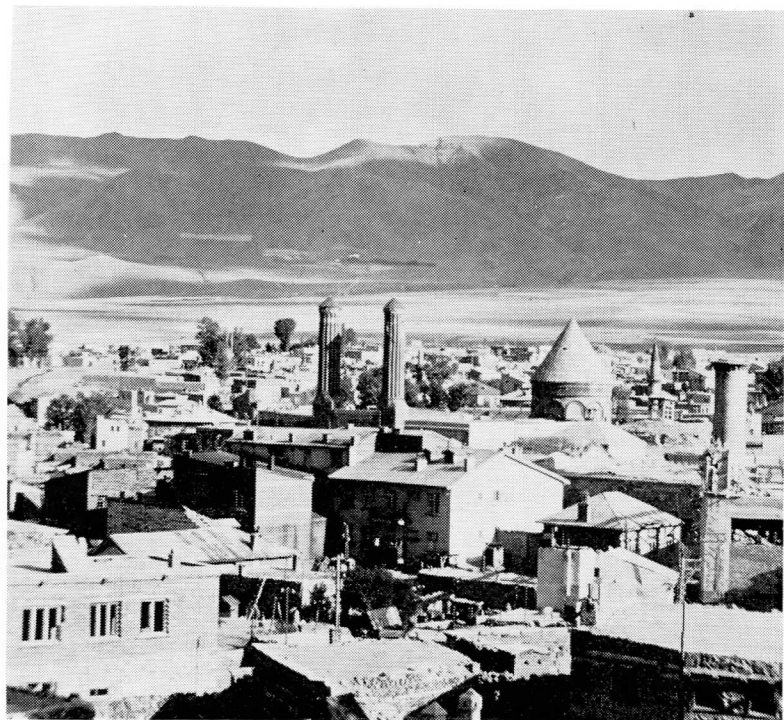
Besides local police stations and several huge garrisons built in different strategic positions, the city had a mighty central fortress. Surrounded by fortified towers and solid walls, it rose over a rocky hilltop almost in the center of the city.

Erzurum had two rivulets, the *Chay Ghara* and *Mundar Tjur* running through two quarters of the same name, the first of which was used to supply the water power for many mills. There were also underground streams, the largest of which, passing under the central fortress, went to join the *Garno Shamp*, which the natives called *Sazer*.

The houses, one or two story attractive structures of stone, were

usually contiguous, but there were a small number of residences standing alone behind their garden walls. Every house had its guest room, sitting room, hallway, dining room, bedroom, seku,³ kitchen (*t'ondradun*), storage room (*k'iler*), toilet, granary, hayloft, stable, a yard, and often a garden.

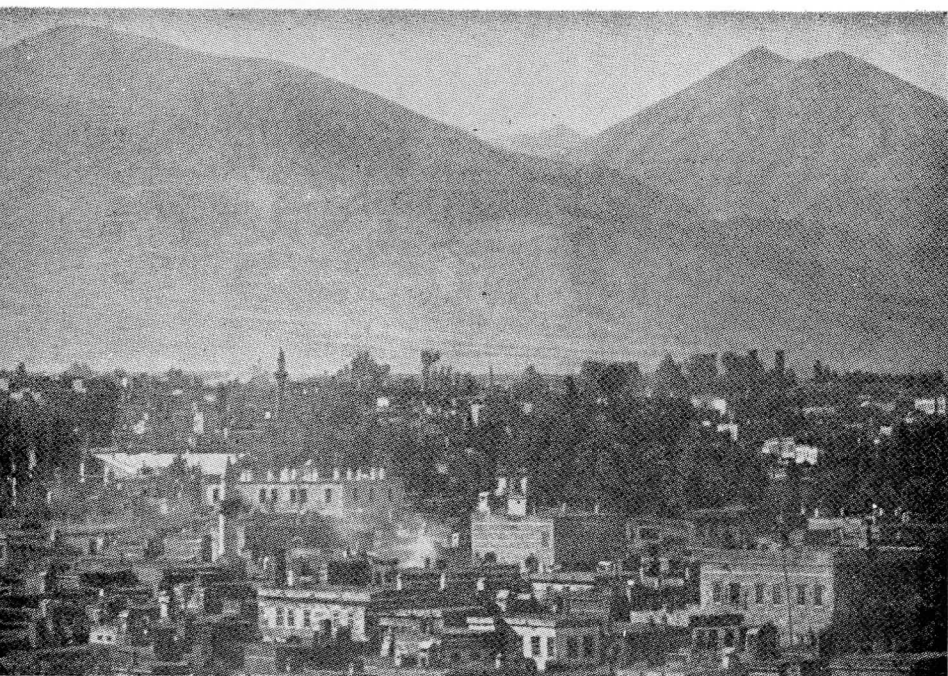
³A landing on the stairs large enough to be used as a family room or a play room.



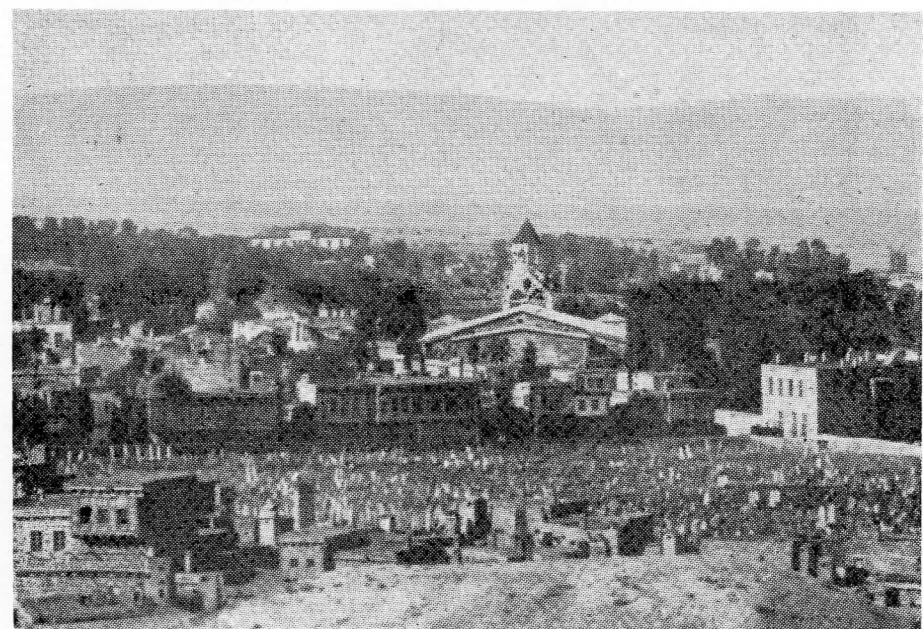
General view of Garin



General view of Garin
(Courtesy of M. Deyrolle)



Garin with Kohanam and Eyerli Mountains in the background.



Garin from the south, showing the belfry of the Armenian church and the Turkish cemetery in the foreground.

CHAPTER III

THE ARMENIANS OF GARIN

*Your people of quality, so polite, so well-bred,
Arrayed so fine when they go promenading, Erzurum . . .*
—Ashugh Tjivani

It is a historical fact that from the days of the Arsacids and Bagratids to the outbreak of World War I, the Armenians of Upper Armenia had been a sturdy people and brave fighters, attached to their country by a thousand bonds. They had possessed the qualities of industriousness, patriotism, and creativity.

Even after the loss of sovereignty, the Armenians of that region, forced for centuries to live in a state of abject slavery, never stopped rebuilding their homes and their villages, waiting patiently for the day that would bring full regeneration to their oft-ravaged homeland. Nonetheless, there comes a time when the human capacity to endure and rebuild falters. For the Armenians of Garin that critical moment had already arrived—first in 1829 and then in 1878—when the Imperial Russian armies conquered western Armenia only to return it to the defeated Turks shortly thereafter according to the provisions of peace treaties. Unable any longer to bear the heavy Ottoman yoke, they left their homes and villages, their farms and ploughs and retreated by the thousands (approximately 90,000) to the Caucasus with the withdrawing Russian armies.¹

¹Even today, their descendants, numbering hundreds of thousands, live in southern Georgia (in Akhēlkalak' and Akhalt'skha). They still preserve the customs and traditions of their forefathers and retain their dialect. See Ely Smith and H.G.O. Dwight, *Missionary Researches in Armenia*, (London: 1834), pp. 65, 66, 69, 75.

These migrations on the one hand and the Turkish policy of forcing minority status on the Armenians in all localities on the other explain the continuous decline of the Armenian population in the province of Garin. However, until the Turkish genocide of 1915, many preferred to remain and die in their place of birth, especially since the influx of their compatriots from neighboring provinces swelled the Armenian population of the city.

These industrious, creative, and hospitable people harbored a fierce love of liberty in their bosom. Meanness and vulgarity were alien to them. Home was a kingdom, where the word of the father, mother and the eldest was like a royal decree accepted unquestioningly by the others.

The close bonds that united the members of the immediate family extended to relatives and friends. Kinsmen were more than simply relatives. They were *jiger*,² and they constituted an integral part of the physical and spiritual totality of an individual. Children were brought up in the traditional pattern. They were required not only to attend school but also to develop the qualities of courtesy, diligence, modesty, and obedience to elders.

The men devoted their time to productive labor. The women attended to the cooking, sewing, cleaning, and washing. They also had to feed and educate their children.

The Gariner knew also how to amuse himself. Baptisms, name days, pilgrimages, vacations, engagements, choosing a bride, choosing a groom, and weddings were special occasions for enjoyment and happiness. In the long winter nights, people visited their neighbors and relatives. These evenings often became festive occasions with dancing, singing, and merriment. Lastly, there were numerous public events and outdoor amusements such as concerts, public lectures, commencements, hunting, and skating parties.

The industrious and fun loving men and women of Garin were endowed with great courage. Ever ready to combat injustice and tyranny, Gariners were warmly appreciated by the entire Armenian nation.

Thus, Mamprē Balēkian, a humble Armenian, could write:

*From the heights of Armenia reaching heaven,
Greeting the summit of Ararat,*

²*Jiger* is a Turkish word meaning *liver*. It is often used to refer to a relative or an especially loved person.

*You were the sentinel of our heavenly meadows,
The pride of the Armenians, city of Garin.*

*And our pagan deities
Who dwelt in your rocky ramparts
Eternally sent out an invincible will
To our heroic warriors.*

*And when your temples of Vahakn and Anahid
Vibrated with Armenian melodies and hymns,
Your warriors, enthused with the new
Enlightened religion, threw themselves down at Avarayr.*

*And when the sun of the Armenians was extinguished and darkness descended,
Our fathers created a new center of light—
Sanasarian—whose new educators lit the torch of learning
And carried it to all corners of our paternal land.*

*And the day came when voices echoed from the lofty mountains of
Garin,
Filling the hearts of freedom-lovers everywhere,
Followed by suffering, war, death, and massacre—
Till the sun of Free Armenia shone again.³*

The Gariner had an extremely high standard of moral values. Marriage was a sacred union, and as such it was indissoluble until death. Divorce was a rarity (decades passed without a single case), and adultery was punished by death. This is all the more remarkable in the light of the moral code which prevailed in the Turkish segment of the population.

³*Mëshag* (Fresno, California: January 1950).

PART TWO

CHAPTER I GENERAL REMARKS

A discussion of the provincial administration of Erzurum would be incomplete without a brief description of the subordinate districts of Upper Armenia.

Although the city-dwelling Armenians were anxious to preserve the traditional way of life, it is important to note that it was in the rural areas, where the overwhelming majority of Armenians lived, that ancient Armenian dialects, native customs, and traditions were preserved best.¹

While the migrations of 1828 and 1878 to the Caucasus reduced the number of the Armenians in the province, the continuous influx of Armenians arriving from Mush, Paghesh (Bitlis), Yereznga (Erzinçan), Ağn, Arapgir, Diyarbekir (Tigranocerta Dikranagerd) and Kharpert (Harput) caused the Armenian population of the city to grow considerably. These newcomers introduced new customs and traditions peculiar to them.

On the other hand, the development of the means of communication, especially with Constantinople (Istanbul) and Europe, served as a modernizing factor affecting almost all aspects of life, from the introduction of the European dress to a new range of ideas among the Armenians of Garin.

It is common knowledge that the rural areas have provided the Armenian nation with many remarkable personalities, whose devo-

¹Haigazēn K. Ghazarian, in his *T'seghasban Türk'ē* (*The Genocidal Turk*) (Beirut: Hamazkayin Press, 1968), gives the Armenian population of Erzurum in 1878 as 280,000.

tion to their homeland knew no limits, and who made great sacrifices to insure the well-being, physical survival, and realization of the political aspirations of their compatriots.

Among the hundreds of towns and villages of the area, we might mention for the historical record Gan, Tzitogh, Chiftlik, Otni, Gez, Hintzk', Mudurga, Kararz (or Ghararz),² Těvnik', Umudum, Ilijē, Těvanj, Shěkhnot's, Eghdatzor, Gěrichk', Komk', Soghchermug, Dinarikom, Badishen, Keghakhor', Arzati, Gerjēngot's, Khachgavank', Yernisd.

²Some historians say that on the present site of Kararz was the city of Ardžen, which was sacked and burned by Tugril Khan in 1048. Those who escaped settled in Theodosiopolis (Erzurum). Ardžen had a large population, 800 churches, and immense wealth in gold, metals, and brocades. The Turks, after massacring its inhabitants, took the rest of the population (nearly 150,000) into captivity. See Rev. H. Kōsian's *Partzēr Hayk'*, Vol. II, and F. Tournebize's *Histoire Politique et Religieuse de l'Arménie* (Paris: A. Picard et fils, 1910.)

CHAPTER II

SUBORDINATE DISTRICTS OF GARIN

The District of Garin

The District of Garin has the same name as the capital city of Upper Armenia. The information given previously about the city applies equally to this region.

The district is also referred to as Ovajëk (small plain), named after the vast highland or *ova* which continues to rise to greater heights on its northern side.

Endowed with fertile soil and rich pastureland, the district produces many kinds of cereals, vegetables, and animals. During spring and summer, the countryside is covered with a multi-colored mantle of fragrant flowers. In the center, there is a large lake called Shamik by the Armenians and Saz or Sazlëk by others. The historian Ghazar P'arbetsi calls it *Dzov Garino* (Sea of Garin), and the English geographer Hamilton states that the whole highland was once under water. Formed by the upper western branch of the Euphrates, the lake is rich in various kinds of fish and waterfowl.

According to Reverend Eprigian, an Englishman named Curzon, who travelled in Armenia in 1843, wrote: "All those who have not seen the diversity and multitude of the birds in the Garin plain cannot believe it; I have seen them in uncountable numbers over a vast space and to an extent which made the color of the soil impossible to see."¹

¹For detailed information about the Armenian villages of Upper Armenia and their historical past, see Father Eprigian's *Pnashkharhig Pa'aran* (Venice; 1905), and Father H. K'osian's *Partzër Hayk'* Vol. II (Vienna; 1925).

Another European, who had lived in Garin for years, testified that there were over 170 types of birds.

The peasants in the villages near the capital city were better educated than their counterparts in the more distant areas, but they were all pious people irrespective of geography. These humble folk supported the village schools, churches, and monasteries (Khachga Vank', Garmir Vank', Lusavorcha Vank') which they kept prosperous by various means, including that of *bēdghinks*². Feast days (*deri*) of the monasteries were occasions for celebration with folk-music, dances and games (with the participation of hundreds of pilgrims), as well as for generous pecuniary offerings.

The district was rich in cold and warm mineral waters, picturesque waterfalls, healthful country homes, ice cold fountains, fields, pastures, mines, and rapidly flowing streams which abounded in fish.

Pasen

This historical district was divided into two parts—Upper and Lower Pasen—by the Araxes (Yeraskh or Araz) River and its two parts represented the division between the Russian and Ottoman empires.

The Araxes has its source approximately twenty miles north of Erzurum near the Bingöl (Püragn) mountains. After joining tributary streams, it enters Pasen, dividing it into two parts. While irrigating Pasen's fertile soil, it flows down toward the Caucasus, where it is joined by still other smaller streams before emptying into the Caspian Sea. Starting from Upper Pasen, the Araxes contains the delicious fish called *chanar* (sturgeon), whose eggs have become world-famous as caviar. Pasen was truly the "bread basket" of Erzurum province because of the abundant wheat and cereals which it produced.

Armenian historians testify that the district was named after the Basyank' family, and in ancient times, with its surrounding towns and villages, it had the right to have its own prelacy.

Historically, the most important town of this district is Hasan Ghala (Hasankale). According to Hamazasb Bēsagian, it is the same as the ancient town of Apeghapert located on the side of the moun-

²Voluntary offerings of oil, cheese, honey, and cereal, as well as animals raised for their milk and meat.

tains of the same name. Hasan Ghala is the name given by the Turks after they conquered it.³

St. Mary's Armenian monastery (Surp Asdvadzadzin), where the tomb of Krikor Makisdros is located, is also in Hasankale. It is said that during the "great migration" of 1828, Archbishop Garabed removed the icons and other religious valuables which belonged to the monastery and subsequently placed them in the Armenian church of Alexandrapol (Leninakan).

In 1895, while the Turks were massacring the Armenians and plundering the villages of Pasen, they carried away more than 300 cattle and 500 sheep belonging to the monastery. Three years later, armed with official documents, the Very Reverend Vahan Yeraťsian of Sasun succeeded in regaining the devastated fields, pastures, and animals. Reverend Vahan was martyred during the massacre at Gisgim.

The Armenian peasants of Pasen were well-built. They were often blond and blue-eyed. These industrious, hardy people fought valiantly against the Turks and the Kurds to protect their honor and property. However, ultimately, during the dark days of World War I, after distinguishing themselves in K'eri's⁴ volunteer corps, they had to abandon their homeland and settle in the Caucasus.

T'örtum (Shadakomk')

The population of this district was composed mainly of the Lazes (Muslim Georgians), but there were also Armenians who lived in villages of their own.

The town was located on the banks of the river T'örtum, a tributary of the Jorokh river. It was surrounded by well-watered mountains, which sheltered the town from the cold winds and gave it a temperate climate, ideal for fruit orchards.

Located in the southeastern part of Erzurum, the district is famous for its deep and forbidding gorges and marvelous scenery. From its mountain-tops flow many streams that irrigate the fields. Joining the river T'örtum, they eventually form T'örtum Lake, which is nine miles long and two miles wide. In speaking of the famous waterfall of T'örtum, the German traveler, Frank Wagner, says: ". . . it is magni-

³Hamazasb Běsagian, *Asbarez*, July 30, 1962.

⁴For a biography of K'eri, see pp. 203 ———.

ficent and superb . . . second only to Niagara Falls.”

Father A. Păylagian relates that the first Armenian school, opened by St. Sahag and St. Mesrob in the fifth century A.D., was located near Sber (Isbir) in Shadakomk'.⁵

The ancient inhabitants of Törtum, the Georgians and the Armenians, had built marvelous castles, monasteries, and churches throughout this magnificent land, most of which were ruined by destructive invaders. A partially ruined monastery, which was built at the beginning of the tenth century A.D. and was still standing in 1965, is that of Oshk' or Öshk'. This monastery is located half a mile away from the village of Öshk', which is situated southwest of Lake Törtum, near a small stream. One of the most famous wonders of this district is the Törtum fortress, which rises above craggy, wedge-shaped rocks with all its impregnable majesty, and creates an awesome feeling on the visitor which lingers for a long time.⁶

Törtum is the California of the Erzurum province. Its cherries, apples, pears, peaches, apricots, pomegranates, quinces, plums, sour cherries, and mulberries surpass the California products, if not in quantity, at least in taste and fragrance.

Khënus (Khinis or Hark')

An important district of Erzurum province, Khënus is a vast fertile highland stretching along the Puragnian mountains. The origin of its Armenian villagers can be traced to the Mamigonians rather than the Pakradunis (Bagratids).

Its soil is fertile and well-watered, and the area is noted for its fine wheat and barley. Its pasture lands are well-suited to the breeding of cattle and fine horses. Animals abound here and provide fine butter, oil, and cheese for the cellars of Erzurum.

The center of the district is a small town, also called Khënus. Here stands an ancient castle of the same name at the foot of which flows our beloved Aradzani (Arsanias) River.⁷

⁵Father A. Păylagian. *Yegeghetsagan Badmutŷun Hayoŷs*, p. 43.

⁶For further information, see Father S. Eprigian's *Pnashkarhig Pařaran*, vols. I, and II (Venice; Mëkhitarist Press, 1903 and 1907), and Father Michael Hovhannesian's *Hayasdani Perterë* (Venice; Mëkhitarist Press, 1970).

⁷For an interesting description of the Khënus district, see Yeghishë Melik'ian's *Hark-Khënus* (Beirut; Antilias Catholicossate Press, 1964).

Bayazid (Pakrevant, Bagrevand, Dogubayazit)

This district is bounded by the Caucasus on the north and by Iran on the east. Its center is the fortified town of the same name, which is noted as a trading center. Its subordinate cantons (Kavaṙk) were: Diadin, Kara-K'ilisē, Alashgerd, and Antab, which served as battlefields in the Russo-Turkish wars.

During the Armenian revolutionary movements, the district served as a distribution center for weapons and men between frontiers.

The famous *Kara-K'ilisē* monastery of the district, whose description would require a separate volume, played an important role in Armenian life.

Pakrevant is famous for its oil, cheese, and fine wool, as well as for its animals.

Aside from the Taruynk' (Dariunk') fortress, the famous Taruynk' castle of the Arsacid kings, where Arsacid treasures were kept, was also located in this district.⁸

The Bayazid fortress (the Turkish name for the ancient fortress of Taruynk') was built upon a high mountain top in the fourth century. The German traveler, Frank Wagner, says: "It is a magnificent and superb construction which stands over such an inaccessible and frightful site that even falcons and vultures hardly dare to build their nests there."

The inhabitants of Bayazid relate that once a Kurdish Pasha named Mahmud, wishing to build a beautiful palace of red stone at the foot of this fortress, called on a number of builders and finally chose an Armenian whose works pleased him the most. After the palace was completed, jealous of his beautiful possession, the pasha ordered that both hands of the builder be cut off so that he might not be able to build another like it.⁹

Kēghi (Geghi)

This is one of the most distinguished districts of Upper Armenia. In spite of its isolated mountainous position, the noble families which had inhabited it had played an important role in Armenian history.

⁸Cyril Toumanoff, *Studies in Christian Caucasian History* (Washington: Georgetown University Press, 1963), p. 322.

⁹See Fr. S. Eprigian, *Pnashkharhig Paṙaran* Vol. I, p. 391.

During the Armenian massacres of 1915, the inhabitants of the village of Khubs rose up in arms against the superior Turkish forces and, instead of joining the exile columns, heroically fought to the last man.

Kēghi had close trading connections not only with Erzurum, Mush, Paghesh (Bitlis) and Kharpert (Harput), but also with former natives who had migrated to the United States.

These people's love of learning was reflected in their large network of Armenian schools, which worked in close cooperation with the educational system in Erzurum. This was in keeping with the reputation it had earned in history as a center of education when it bore its ancient name of Khortzan.

The district was not well suited to agriculture. Although it had abundant water, the land was mountainous and covered with pasture land and forests. Nonetheless, due to the tireless labor of its people, Kēghi was rich in fine gardens irrigated by the Kayl, Oror, Gavan and Kēghi Rivers.

Medicinal herbs, fruits, charcoal, and fine animals were produced and exported in large quantities.

Papert (Baiburt' or Sēmpadavan)

This district is located on the northwest of Garin, on the left bank of the river Jorokh. Papert had been the center of Sber (Isbir, or the historic Syspiritis) district. In 772, King Ashod IV of Armenia took refuge in the Pakraduni lands of Syspiritis near the Byzantine frontiers, where he owned some silver mines. The Pakradunis governed the provinces of Vasburagan and Duruperan, as well as Sber, where the famous castle of Sēmpadavan was located. Historical records reveal that this fortress was already standing at the beginning of the second century A.D.

According to historians, the fortress must have been built by Pürad Pakraduni's son, Sēmpad. However, it seems more plausible to assume that Sēmpad, upon inheriting it from his parents, lived there with his family, as a result of which the castle came to be called Sēmpadavan.¹⁰

¹⁰For more details on Papert, see Cyril Toumanoff *Studies in Christian Caucasian History*; Fr. M. Hovhannesian, *Hayasdani Perterē*; Fr. N. Sarkisian, *Deghakrut'yunk' Pōkēr yev Medz Hays* (Venice: 1864); Arisdakes Lasdiverdtsi, *Badmufyun Arisdaga Vartabedi*; Procopius, *On Buildings*, Vol. III (Venice: Mēkhitarist Press, 1901), p. 195.

History tells us that in the early twelfth century, Asdvadzadur, the Armenian governor of Papert, was murdered by Alladin, the Arab Emir of Papert.

Marco Polo, in his account of his travels through Papert in the twelfth century, mentions some silver mines which were located northwest of Papert, on the road to Gümüşhane.

The fortified town of Papert, due to its strategic geographical position, was a commercial bridge between Asia and Europe, linking the cities of Trebizond, Yerzēnga (Erzinçan), and Erzurum with Persia, Mesopotamia, and the port of Batum.

The town, like its ancient fortress, also called Papert, had always played a significant role in the history of Upper Armenia, whose sons distinguished themselves by their heroic contributions to the Armenian people.

Yerzēnga (Yegeghyat's Kavar)

Once an important pagan religious center, Yerzēnga was very famous, for here stood the pagan temple of Anahid, which was equal if not superior to the one at Ashdishad.

With its many churches and monasteries, both dedicated to and built by St. Gregory the Illuminator, the district remained an important sanctuary even after the advent of Christianity, thus deserving its "Yegeghyat's" title.

After Garin, Yerzēnga is the most important town in the Erzurum province. It is a permanent military station of the Turkish armed forces, as well as a trading center. At one time, it was noted for its production and exportation of large quantities of textiles and dried fruits.

Yerzēnga and its subordinate cantons have had many distinguished sons, among them Shishman Keri and Soghomon Tehlerian, to mention only two of the most recent ones.

The whole district experienced tremendous progress in education, agriculture, and industry in the late nineteenth and early twentieth centuries. However, like all other districts of Upper Armenia, Yerzēnga, was stripped of its Armenian population as a result of the massacres and deportations of 1915.¹¹

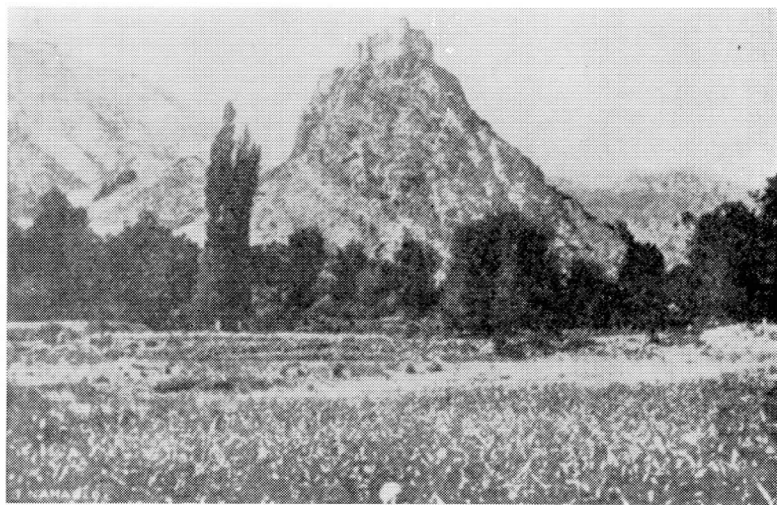
¹¹For further information concerning this district and its history, see K. Sürmenian, *Yerzēnga* (Cairo: Sahag Mesrob Press, 1947).



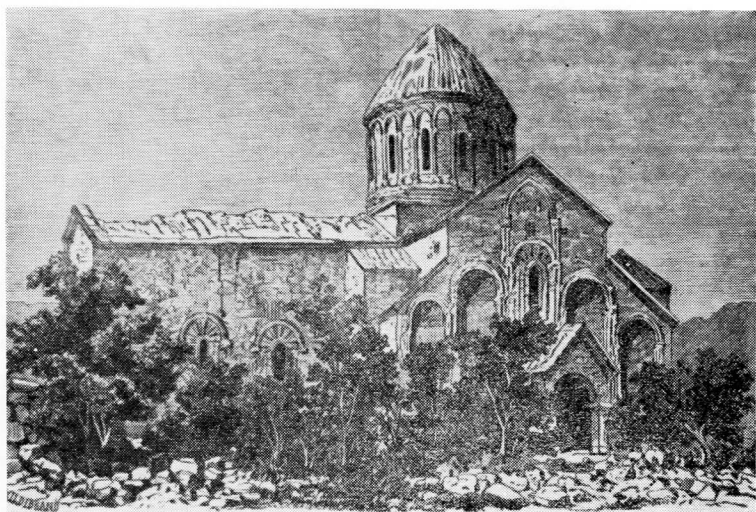
Tepsi Minaret or Sahat Kulesi.
One of the towers of the ancient fortress of Garin.



Tortum Falls



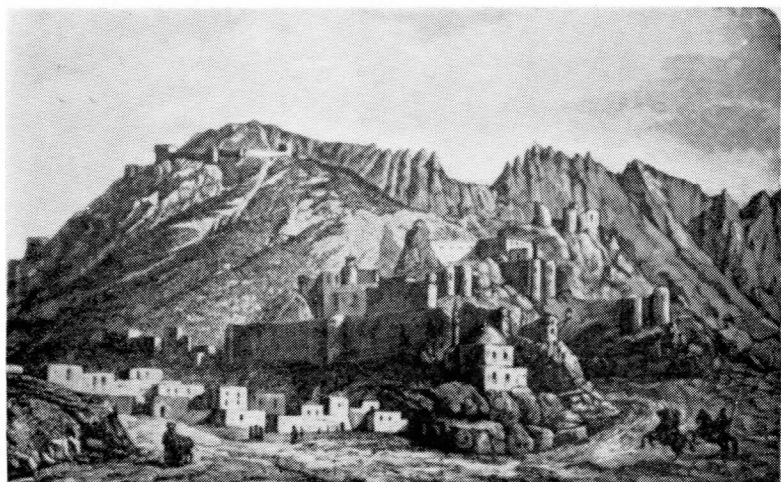
Tortum Fortress,
built by Armenians and Georgians.



Oshk Armenian Monastery near Tortum,
built in the 10th century A.D.



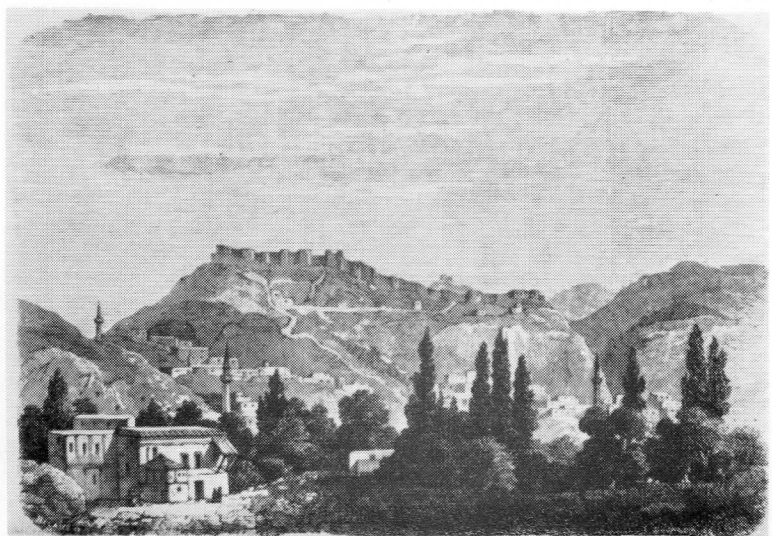
Ancient pagan sculpture in Bayazid.
(modern Dogubayazit)



Bayazid or Dariunk Armenian fortress,
built in the fourth century A.D.



Baiburt buildings and fortress.



Baiburt or Sempadavan Armenian fortress
built in the second century A.D.

Gisgim

This district had been the home of Pakraduni princes, the ruins of whose castles still remain on mountain tops.

Located in this district is the Armenian village of Khodortjur, which played an important role in the first quarter of the present century, and which we shall discuss later.

PART THREE

CHAPTER I

RELIGIONS AND SANCTUARIES

From ancient times, Upper Armenia was inhabited by Armenians. Then, in the course of centuries, the country saw the arrival of the Medes, Assyrians, Persians, Greeks, Jews, Europeans, and the Mongol and Turko-Tatar Asiatic invaders.

Before Christianity, our ancestors worshipped the sun and the moon, as well as pagan divinities. Anahid was regarded as the source of kindness, fertility, and intelligence; Asdghig, as the goddess of beauty and humility; and Vahakēn, as the god of courage and victory. These and other deities gave way as Armenia became the first nation to accept Christianity as a state religion.

In 301 A.D., under the influence of St. Gregory the Illuminator, King Tīridates (Dērtad) accepted Christianity, caused his courtiers to accept it, and declared it the official religion of Armenia. It is because of St. Gregory's role in this momentous event that the Armenian Church is sometimes mistakenly referred to as Gregorian. The fact is that the Armenian Church is apostolic in origin and monophysitic in doctrine. Its original founders were the apostles, St. Thaddeus (35-66 A.D.) and St. Bartholomew (35-68 A.D.). The former was martyred in Ardaz (Maku), where his grave was venerated in a monastery bearing his name. St. Bartholomew's martyrdom took place in Aghpag (Bashkalē), where the people buried him and erected a monastery over his grave.

Armenia's conversion to Christianity was not without difficulties, however. St. Gregory the Illuminator, enjoying the support of King Tīridates, carried on a relentless fight against pagan worship, often destroying its symbols and places of worship. He sometimes con-

verted their temples into churches according to the need. Pagan priests were often converted to the new religion through fear for their lives. Moreover, St. Gregory and the Armenian catholicoses who succeeded him, remaining true to the Biblical words: "Go ye and teach all nations, baptizing them in the name of the Father, of the Son, and the Holy Ghost," spread Christianity to the neighboring nations, some of which ultimately gave it up to embrace Islam when the Muslims subjugated their lands.

There came a time when Armenia became a Christian island in the middle of a Mohammedan sea. Yet, in the face of horrors defying the imagination, the people of Armenia kept their faith throughout centuries and defended it with their lives. However, the Turkish genocide of the Armenians in 1915 deprived most of the area of its Armenian population and hundreds of Armenian monasteries and churches were sacked, burned, and turned into warehouses and stables.

The overwhelming majority of the Armenians belong to the Church of Armenia (Armenian Apostolic Church, Armenian Church)¹ which accepts the decisions of the first three Ecumenical Councils: those of Nicaea (325), Constantinople (381), and Ephesus (431).

Armenian Catholics, although using the Armenian rite, follow the Latin Church in matters of dogma and doctrine.

The Protestant Armenians, small in numbers, follow the teachings of non-Armenian missionary organizations. There are a few Armenians who belong to the Greek Orthodox Church. The case of Muslim Armenians will be discussed later.

¹The Church of Armenia is usually simply called the Armenian Church, for it was a national autocephalous church from the moment it was established as the state religion. Armenian Catholicism and Protestantism were much later phenomena. The Armenian Catholics accept the authority of the Pope, and the Protestant denominations follow the direction of their respective sects, whose authority remains beyond national or ethnic boundaries.

STATISTICS OF ARMENIAN DIOCESES BEFORE THE FIRST WORLD WAR UNDER THE JURISDICTION OF THE PATRIARCHATE OF CONSTANTINOPLE

(From *The Church of Armenia* by Malachia Ormanian)

Diocese	Ecclesiastical Head	Jurisdiction	Armenian			Cath- olics	Protes- tants
			Apostolic Members	Parishes	Churches		
Garin	Archbishop	Cazas of Erzurum, Khénus, Sber, Gisgim, and Törtüm	75,000	90	89	8000	2000
Erzënga (Erzinçan)	Bishop	Cazas of Erzënga Refahi, and Kuzijan	25,000	37	44	...	500
Papert (Baiburt)	Bishop	Caza of Papert	17,000	30	31
Pasen (Hasankalé)	Bishop	Caza of Pasen	10,000	30	19	500	...
Derjan (Térjan)	Bishop	Caza of Térjan	15,000	38	33
Kéghi	Abbot	Caza of Kéghi	24,000	56	51
Gamakh (Kémagh)	Abbot	Cazas of Gamakh and Kuruchay	10,000	19	21	...	200
Pakrevant (Bayazid)	Bishop	Sanjak of Bayazid	14,000	50	33	1000	200
Totals for the Erzurum Region:			190,000	350	321	9500	2900

The Turkish distinctions of provinces, districts, etc. such as vilayet, caza, sanjak, nahi, have been retained.

CHAPTER II

CHURCHES OF GARIN

The Armenian (Apostolic) Church

The Armenian Church of Garin, called Surp Asdvadzadzin, was adjacent to the historic Surp Dajar (Holy Temple), which was used mainly to baptize children.

The church was built in 1840 in the section of the city where the small ancient churches were located. It was near the Prelacy, the Armenian cemetery, and the Sanasarian, Ardžēnian, and Hērip'simian schools. It was surrounded by the Armenian quarters of the town and the market place.

This massive church stood on strong foundations. Its solid walls were constructed with symmetrical and skillfully chiseled stones. It had fourteen supporting pillars. From the main gate to the altars and the choir, there were five columns with magnificent capitals and pedestals. Over the center of the church, rose its lofty Gothic dome.

Surp Asdvadzadzin was 116 feet in length, 89 feet in width, and 40 feet in height.

Four steps led to the main entrance leading into the square vestibule of the belfry, which also had three exits to the church yard. The two side doors were used by the congregation. Once in the church, the men went to the place reserved for them and the women to the upper level, called the *vernadun*. Three magnificent altars stood on the spacious bema. The main altar was dedicated to Surp Asdvadzadzin (the Holy Virgin or Mother of God) and the one on the left to St. Gregory the Illuminator. The two vestries, named Surp Mēğērdutyun and Yot'en Virat's, had one small altar each and were on

either side of the stairs which led to the altars. All the altars were decorated with marvelous oil paintings of the saints to whom they were dedicated.

The belfry was magnificent.¹ It rose over the vestibule of the main entrance, resting on stone columns and four-cornered arches. It supported a large glittering cross, which symbolized human aspiration toward God as it rose toward heaven with striking grace. Hanging in the belfry were large and small resounding bells, whose enchanting sound could be heard throughout the city and in the surrounding villages.

Surp Asdvadzadzin fully served the needs of Gariners. In the Turkish quarters of the town, there were several former Armenian churches which had been confiscated by the Turks and turned into mosques and public baths.

The Armenian Catholic Church

The Armenian Catholics were the second largest element in the Armenian community of Erzurum. They did not have a church of their own until 1840 and performed their religious services in private houses. In that year, through Bishop Hovannes Selvian's efforts, they laid the foundations of their own church, which was completed a few years later. It became the second largest Armenian church in Garin.

The church, also named Surp Asdvadzadzin, was located on so-called *Frenk' Mahlesi* (French quarter) street in the *Kavak* (Poplar) quarters of the town, where the majority of the Catholics lived. Built with reddish stones, it had a small bell tower with a neat appearance. Its interior presented a mixture of Armenian and Latin ornamentation.

Until the proclamation of the second Ottoman Constitution (1908), there was no real communion among the different Armenian religious communities, and mixed marriages were opposed by each. It was only after the proclamation of the constitution that these isolated communities began to develop more intimate and friendly relations.

There were also a number of Armenian Catholics who resided outside the city, especially in the thirteen Armenian villages of Khodortjur, in the Gisgim district.

¹The belfry was the work of Usda Bedros of Ilijë.

The Armenian Protestant Church

In the first half of the nineteenth century, European and American missionaries arrived in Turkey to preach the Gospel of Christ. However, it was not long before they discovered the impossibility of converting the Muslims to Christianity. Thus, in order to justify their activities, they concentrated their attention on those Armenians who, for one reason or another, were dissatisfied with the Armenian Church. Taking advantage of this, the missionaries undertook to expand their activities into Giligia (Cilicia) and the Armenian Provinces. The representatives of the American Board of Missions established their center in Erzurum in 1839 and transferred it to Kharput (Harput) in 1868.

Arriving in Garin successively were T. M. Cole, Enberson, F. W. MacCallum, the brothers Robert and William Chambers, and Robert Stapleton, who offered valuable services by establishing an orphanage, a school, and a church for the tiny Protestant community.

Armenian Protestant ministers who joined their American brethren in their valuable religious and educational service to the Armenian Protestant community of Garin were: Reverends Murad Aṙakelian, Nigoghos Avedisian, Krikor Kevorkian, Khachadur Kruzian, Hagop T'ashjian, Hovsep' Haigazian, H. Melk'onian, Mikael Minasian, Harutyun Baghdasarian, H. Sinanian, Arp'iar Vartanian, H. Dombalian, Boghos K'arahadian, and Krikor K'ėrkyasharian. Reverend K'ėrkyasharian's grandchildren, Arsine Aharonian and Berg Paraghamian are presently living in the United States. Berg is chief of the United States Maritime Research Centers of the Maritime Administration.

The Evangelical Church of Garin was established in 1847. Modest but presentable, it was located in the section of the city called *Gömrigin Yedevē* and was referred to as *Zhoghovaran* (meeting place) by local Armenians. After the second Ottoman Constitution, the Protestants were permitted to install a beautiful belfry over the entrance of their church, very similar to the belfry of the Armenian (Apostolic) Church.

Both in Garin and the surrounding Armenian villages, Protestant Armenians constituted a very small minority.

The Greek Orthodox Church

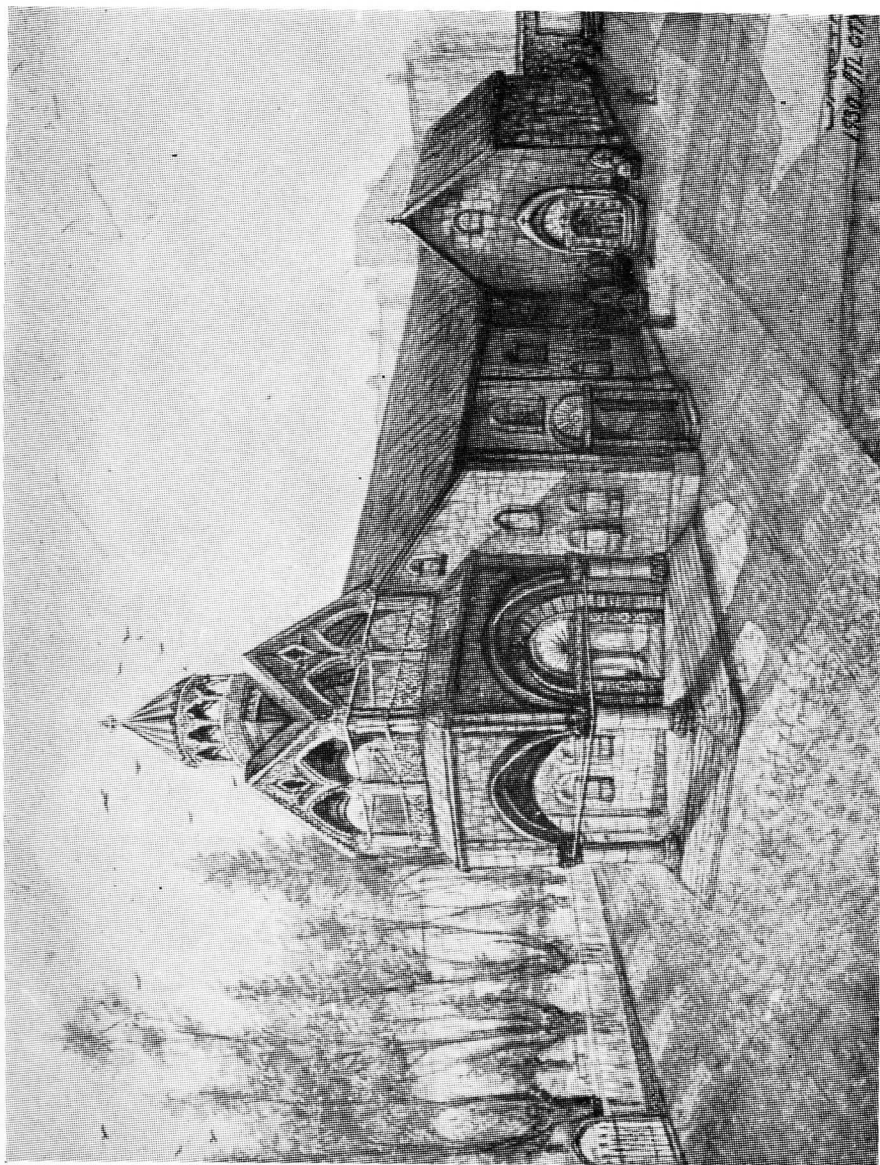
The Greek population of Erzurum, numerous in the past, was

reduced to a negligible number due mostly to mixed marriages and emigration. Most of their churches were confiscated by the Turks and subjected to the same fate as those of the Armenians.

The only surviving Greek church was a small one located near the Armenian *pokër kerezmanot's* (small cemetery) and faced *Gana Jampa*. In spite of its tiny size, the small belfried Greek church was a lovely house of worship.

Other Denominations

In addition to the organized Christian communities, there were individual Christians who lived in the city temporarily. They were officials of various consulates and trading companies, as well as non-resident travelers. Such individuals satisfied their spiritual needs through the church of their preference.



St. Asdvadzadzin Armenian Church of Garin, erected in 1838 and the ancient historic Dajar (chapel), erected 629 A.D.

Sketch by V. Ghazikian



Armenian Protestant Church of Garin
The Nishkian ancestral home is the building with the two windows,
in the background on the left.



Varvara Guys (Virgin Varvara) Shrine in the Armenian cemetery of Garin

CHAPTER III

ANCIENT SHRINES

Although the Turks had confiscated a number of shrines and sanctuaries, there were still some which served as houses of worship and as holy places of pilgrimage until the deportations of 1915.

Surp T'oros

Surp T'oros was located in the courtyard of Ghondaghji mosque, in the so-called *Ichmeydan* market place. It was honored by Armenians and Turks alike.

Surp Sahag and Surp Hovsep'

Here rested two martyred brothers, Sahag and Hovsep'. According to Chamchian, these two brothers, who lived during the tenure of Catholicos David II (9th century), had an Armenian mother and a Persian father. They resisted all attempts to make them renounce Christianity in favor of "the true religion," Islam. Whereupon, they were imprisoned and put to death by the Emir of Garin.

Surp Minas

This was a highly esteemed sanctuary located near the entrance of Surp Dajar (Holy Chapel) of Garin. The first teeth of children were placed behind this monument with prayers that they might have good teeth when they grew up. Pilgrims visiting this shrine did the same thing with their extracted teeth.

Vařvařa Guys

This was located in the village of Těvnig, in the plain of Garin. According to tradition, the virgin Vařvařa was ravished by the Muslims and tortured to death after her refusal to renounce Christianity. It is further said that the place where she was imprisoned was one of the watery ditches of the tannery of *Dabagh Khanē*. Both of these shrines were venerated places of pilgrimage. The martyr's tombstone was located in the "Great Cemetery" of Garin. Sick girls and women visited here and poured water over their heads in the hope of being cured.

Surp Barkevadu

It was said that this was the grave of an Armenian wet nurse who was canonized because of her virtues. The grave was located in a humble building expropriated and used by the Turks near *Gařaghpyur* in the Chay Ghara quarter of Garin. This shrine was venerated by Armenian and Turkish nursing mothers who went there to pray in the hope of having milk to nurse their babies.

Nahadagat's Daban

Located beside *Erzēnga Tuř* (Gate of Yerzēnga), Nahadagat's Daban is in a state of ruin. This was the tomb of seven brothers who sacrificed their lives "for the sake of Christianity and the fatherland."

Surp Něshan

It was said that Nerses the Great, on his return from Caesarea, anointed a *khachkar* (a stone with a cross carved on it) and placed it on the summit of *Top' Dagh* mountain as a symbol of the Holy Faith and as protector of the town. This famous shrine was likewise in the hands of the Turks, who exploited it as a place of pilgrimage.

Each year, the Greeks of Garin celebrated mass here on the name day of St. George. The day was called *dzěřadon* by the Armenians, who refrained from working, especially pregnant women. The latter were reluctant to incur the saint's wrath for fear that he might cause miscarriages. or even worse, might render them sterile. On *dzěřadon*

day, which was usually clear and pleasant, Gariners, bedecked in their best, went for an outing to Surp Nēshan mountains, where they ate, drank, and danced to the accompaniment of musical instruments until the late hours of the evening. Then, gathering bouquets of fragrant flowers, returned home. (See last picture of Part XI about Surp Nēshan.)

CHAPTER IV

MONASTERIES OF THE GARIN DISTRICT¹

Until 1915, the monasteries of Garin had served for many centuries not only as religious institutions but also as splendid seats of learning and education. Many of its graduates had played a prominent role in the enlightenment of the Armenian people.

Each monastery, besides the monks' quarters, had a number of rooms available to pilgrims. These were fully occupied on the *deri* (Feast Day) of the given monastery.

Summer vacationers could also avail themselves of the facilities. While the women and children enjoyed themselves away from the city, the men continued to work there. They came on horseback or by carriage to spend the weekends with their families, bringing with them provisions for the following week.

The days preceding vacations were busy, indeed. Each family prepared delicious pastries, *ghavurma* (small pieces of beef or lamb cooked in the animal's fat), *yershig* (sausages), and *abukhd* (cured dried beef). They did not forget the olives, fresh and dried fruits, *aman chaman* (kitchenware), clothes, and bedding. When the carriages or ox-drawn carts set out for the preferred monastery or summer resort, there was hardly any room to move in them. The animals were as much aware of this as the humans.

¹In addition to the monasteries in the Garin area, there were thirty-two monasteries in the province of Erzurum.

Surp Lusavorich

This was the nearest monastery to Erzurum. Built like a fortress on a hillside near the village of Mudurga, it was one and one-half hours' walking distance of Garin. Within the confines of its walled yard, entered through a large gate, were two-storied living quarters for the pilgrims. In front of the monastery was a table-land full of pastures. In the back was the valley of Koch-Kochan, to the left of which rose a mountain covered with a multi-colored luxurious coat of flowers.

Not far from the monastery, there stood two chapels dedicated to Surp Sarkis and his son, Surp Mardiros.

In the middle of the large courtyard, stood a bubbling fountain of ice-cold water, where sacrifices were made. Mingling with the gurgle of the water were the twittering of birds and the laughter and noise of the children playing around it.

The vestry, located at the left of the elevated altar of the church, led the pilgrims, by a dozen or so stone stairs, to *khor virab* (deep pit), where they shed their tears of penitence and then, contented and relieved, returned to the church through a narrow passage lighted by candles and filled with the pleasant smoke of incense.

The monastery owned much real estate and herds of cattle and sheep. The Koch-Kochan stream, flowing down through the valley of the same name behind the monastery, was the favorite swimming, washing, and amusement place of the young maidens and women.

Men preferred the *tëndirs*, large, deep natural ponds from where the rushing water dashed down dizzying heights, spreading a multicolored spray around it and forming the awesome waterfall of Koch-Kochan.

In the distant Koch-Kochan mountains and around the monastery, there were many ice-cold springs, so cold that cucumbers left in them quickly froze and cracked. These springs were favorite recreation spots where people went with their bottles of *Oghi (raki)*, snacks, and musical instruments.

Here and there were half-buried pieces of animal-shaped stones, whose ancient secrets had not yet been brought to light. However, a horseshoe-shaped stone was said to have been formed from the hoof of Surp Sarkis' horse.

Khachgavank'

Khachgavank' was located in Khachavan village, twenty-five miles

north of Garin, resting on four hillocks, at the foot of Dumludagh's Khachapayd Mountains.

Both the church and the *Dajar Madur* (Chapel) were two ancient monuments whose massive walls had enabled them to withstand the ravages of time.

The historian, Father Hagop K'osian, based upon the examination of the manuscripts of the monastery, states that the Emperor Heracilius, after finding a *khachapayd* (a piece of the Holy Cross), which he had previously buried on Dumlu mountain, gave a part of it to an Armenian woman who for three whole days had provided the Emperor's army with much needed provisions. This pious woman built the monastery, placing the relic at the base of its main altar. It is for this reason that it was called Khachi Vank' or Khachgavank' (the Monastery of the Cross).

Father K'osian further informs us that he had found an inscription on one of the front columns on the right side of the church which indicated that the church was built in 639 A.D.

Khachgavank' was not simply a monastery and a place of pilgrimage but also an ideal summer resort for well-to-do families of Garin. Here the weather was healthful and the countryside delightful. The picturesque Armenian mountain villages of Sērdatzor and Ėghdatzor, with their luxuriant vegetation and icy streams full of goldfish, were not far away.

Garmir Vank'

Garmir Vank' (Red Monastery), also known as Garmru Surp Asdvadzadzna Vank', was located at the foot of the Khachapayd mountains to the northwest of Garin, near the Armenian village of Hintzk', within five hours' walking distance of the provincial capital.

According to ancient reliable sources, this magnificent monastery was built in the fourth century.

It is said that Nerses the Great, on his way back from Caesarea, where he had been anointed Catholicos of Armenia, had a vision in which the Virgin Mary, wearing red robes, directed him to build a monastery in her name. Thus, the Catholicos erected the monastery and provided it with many riches.

The monastery had special quarters for monks, two-storied living quarters for pilgrims, as well as stables and storerooms for crops. In its courtyard were a school and a fountain with delicious cold water.

Eye-witnesses recall that the pilgrims used to wake up at dawn with the tolling of the church bells. They would come out of their living quarters and, leaning over the balcony in front of their rooms, they would join the singers in the courtyard of the monastery, who accompanied by a hand organ, sang Nerses Shnorhali's *Ařavod Luso, Arekagn Artar* (*Morning of Light, Innocent Sun*) as the sun rose above the horizon announcing the dawn.

This magnificent church, whose dome could be seen for miles around, contained superb examples of Armenian decorative art. Among other things, it contained an ancient oil painting of Mary whose beauty was matched by the unusualness of its imagery. When observed from a distance, it showed Mary with the infant Jesus in her arms. At closer range, the image changed into the crucifixion. From the side, it presented the Resurrection, the Mount of Olives, and the Ascension of Christ.

Besides being a highly desirable summer-resort and a place for pilgrimages, the monastery had been a center of national culture and learning. It had its own orphanage, hospital, leper-house, and college, where students came from all corners of Armenia to learn the Armenian language, religion, and other subjects. After graduation, they went forth to spread their knowledge throughout the land.

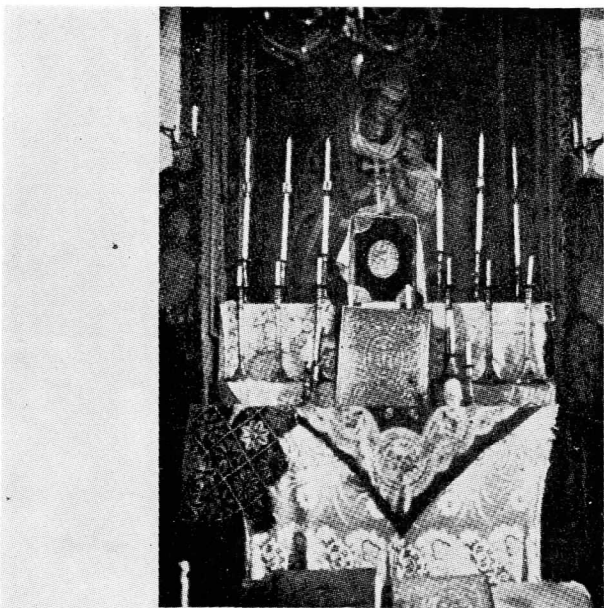
Many renowned personalities have studied and taught in Garmir Vank, among them Krikor Vëgayaser, Krikor Makisdros, Ohan Otzneřsi, Anania Shiragařsi,² Khosrov Antzevařsi, Krikor Naregařsi, Arisdakes Lasdiverřsi, and Mëkhiřar Appa, founder of the Mëkhiřarist Congregation of Venice and Vienna. They are brilliant stars in the history of Armenian culture.

An earthquake in 1770 damaged the ancient monastery and church. For many years, the Turkish authorities in Constantinople refused to issue the necessary permit to repair the historic sanctuary. However, it was finally granted in 1800, and Abbot Mëgërdich began to rebuild the church with a belfry that was constructed with red stone. The expenses were defrayed through a national campaign. The largest contributors were Garabed Momjian and Ghasab Hagop (Butcher Hagop), and the doors of the church were dedicated to the two benefactors.

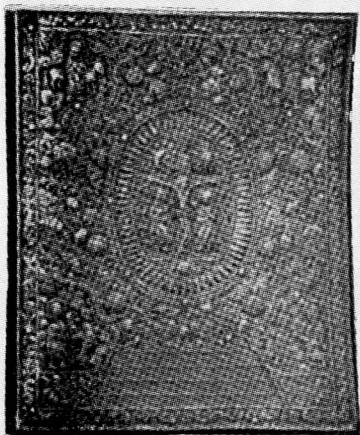
²It is interesting to note here that Anania Shiragatsi, in his treatise on astronomy, written 1300 years ago, asserts that the earth is round and rotates around the sun while the moon rotates around the earth. He goes on to give scientific explanations for the solar and lunar eclipses.

Among the sacred treasures of the church was a Bible with engraved silver covers, printed in Venice in 1849 and donated to the church of Garmir Vank' in 1893 by Krikor A'toragalian.

A sanctuary of national and international value, and a source of pride to Gariners, Garmir Vank's present fate is unknown, for there has been an ever intensifying effort by the Turkish Government to convert, to disguise, or to destroy monuments of the Armenian past as part of a design to eradicate all vestiges of Armenian history on the land that was once Armenia.



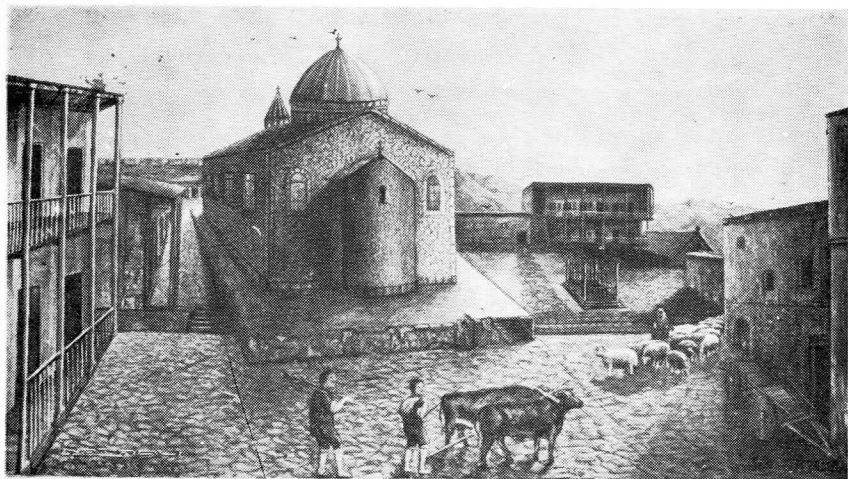
Շինոց գիւղի եկեղեցւոյն խորանը (Էջ 156):



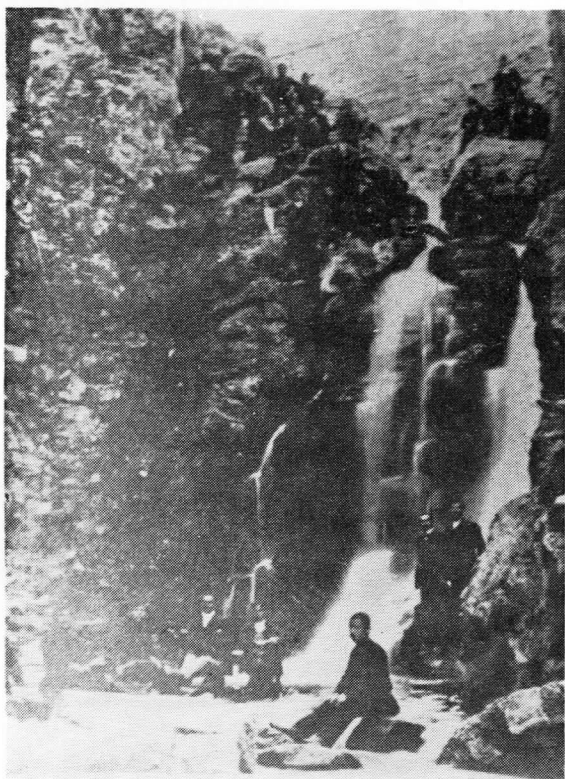
Շինոց գիւղի եկեղեցւոյն ձեռագիր մէկ աւետարանին կազմը (Էջ 160):

Top: Altar of the Armenian Church of Shekhnotz village.

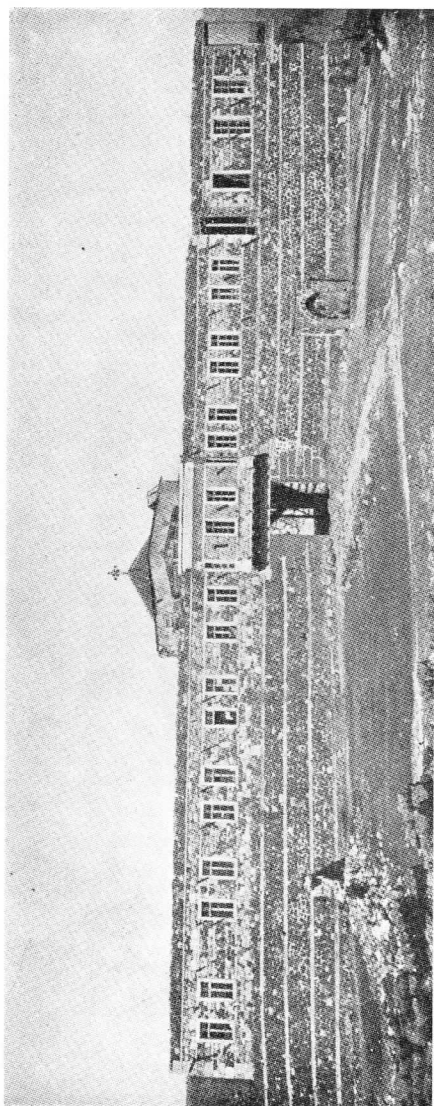
Bottom: Silver covers from this church's handwritten bibles.



Lusavorcha Vank (Surp Lusavorich Monastery). Rear view of church.
Sketch by V. Ghazikian



Koch-Kochan Falls



Lusavorcha Vank (Surp Lusavorich Monastery) entrance, situated near the village of Mudurga.



The church of Garmir Vank (Red Monastery) situated near the village of Hintzk and at the foot of the Khachapayd mountains to the northwest of Garin.

CHAPTER V

PROMINENT PERSONALITIES OF THE ARMENIAN CHURCH

Ghugas I

Ghugas I, Catholicos of all the Armenians, was born in Garin in 1722.¹ He received his education at the seminary of the Holy See of Echmiadzin. In 1751, he was ordained *apegha* (celibate priest) and shortly thereafter was raised to the rank of *vartabed* (doctor or teacher).

Subsequently, he was sent by the Catholicos to the Crimea, and upon the successful completion of his mission, he returned to Echmiadzin, where he was ordained bishop in 1763. After a fruitful tour of duty as Primate of Izmir (Smyrna), he was recalled by the Catholicos to the Holy See.

Thereafter, he became the right-hand man of his spiritual leader. His intelligence, sincerity, wisdom, diplomacy, friendliness, moderation, and diligence had earned him the respect of the Catholicos and those who had come to know him.

After Catholicos Simon's death, he was elected to the highest position in the Armenian Church, which he held for nineteen years.

Ghugas I of Garin repaired the Cathedral of Echmiadzin, constructed new buildings, and in spite of the devastating Russo-Persian wars, which affected Armenia and the Holy See, he succeeded in saving his people from physical annihilation.

¹This biography is taken from Archbishop M. Ormanian, *Azkabadum* Vol. II (Jerusalem: St. James Monastery Press, 1927), pp. 2148-2247.

Arisdakes Lasdiverd'tsi

He is one of the most illustrious sons of Upper Armenia who distinguished himself not only in the religious field but also in the field of classical letters as a historian.

He was born in the last quarter of the tenth century in the village of Lasdiverd on the Garin plain, near the former bustling city of Ardzēn.² He received his education in Garmir Vank' and became a member of its religious brotherhood. In his history, he describes the fall of the Bagratid dynasty, the invasions of Armenia by the Byzantines and Seljuk Turks, and the consequent sufferings of the Armenian people in his time.

He gives us an eye-witness account of the destruction and looting of Ardzēn, the annihilation of 150,000 of the city's Armenian population after their unsuccessful resistance, and the tragic dispersion of the survivors, whose anguish and suffering he shared.

One is deeply touched when reading the history of this patriotic and saintly cleric. In his powerfully graphic account, Arisdakes of Lasdiverd not only describes the horrors caused by the foreign enemy, but he also condemns the highly individualistic Armenian princes and traitors, irrespective of their position.³

Krich Vartan Garnet'si

Krich Vartan Garnet'si is the author of the largest Armenian *Donagan* (*Book of the Feast Days*), prepared at the request of Asdvadzadur, the governor of Papert. He completed the work in 1202 after three years of work at the monastery of Avak on Sebu Mountain in Taranaghyat's district.

The manuscript remained in the monastery of Aṙakelot's at Mush from 1205 to 1915. In 1919, a Polish officer, serving in the Russian army, brought a part of it to the editors of the Armenian publication

²Ardzēn was a flourishing city of 300,000 Armenians when it was destroyed completely by ferocious Tughril Khan's Seljuk hordes. Later, it was rebuilt gradually and renamed Kararz or Kara-Arz (Black Ardzēn) by the Turks.

³For instance, he exposes the treacherous deeds of Catholicos Bedros Kedatart's and a prince named Vesd Sarkis, who were conspirators in a plot involving the transfer of the forty keys of Ani to the Byzantine emperor Monomach, which nullified the heroic resistance of Vahan Bahlavuni and his warriors.

Azkakragan Hantes in Tiflis, and told them that he had found it in a monastery in Western Armenia. He had planned to send it to Poland, but communications were interrupted. He offered it to the editorial board as a gift. Two days later, two elderly Armenian women brought the rest of the manuscript to the same office. Today this valuable manuscript is kept in Yerevan's Madenataran.⁴

Hagop Yeret's Garnet'si

Although he is known to have lived in Garin in the seventeenth century, Hagop Garnet'si's birth date remains unknown. As for his place of birth, he claims that he was a native of Theodosiopolis (Erzurum).

He received his elementary education from his father, who was also a priest. Thereafter, he mastered the Old and New Testaments, Armenian history, literature, and geography through self-study. After being ordained a priest, he began to serve in Garin.⁵

Hagop Garnet'si has written extensively on the following subjects:

1. The districts of Upper Armenia, their boundaries, cities, forts, monasteries, and churches, and an account of the harvest and the animal life of these districts;
2. The expansion of the Ottoman Empire into Europe; the office and the rights of the Turkish governors of Garin;
3. A description of the central fortress of Garin and the commercial and economic activities of the Armenians;
4. Information regarding the Garmir, Lusavorich, and Khachgavank' monasteries;
5. The rivers of Upper Armenia: the Euphrates, Araxes, Jorokh, and Kayl;
6. The robbery of the valuables and vessels of the church of Surp Asdvadzadzin by the Turks and their eventual punishment.

⁴*Hairenik'i Tzayn*, September 11, 1968.

⁵Concerning Hagop Garnet'si, there are many studies done by G. Gosdanian, A. Khachadurian, H. Ajarian, H. Vosgian, and Bishop P. Guleserian. See also *Erzeroum ou Topographie de la Haute Arménie, texte arménien de 'Hacoub Karnetzi' (xvii siècle) publié par K. Kostantiantz 1903, traduit et annoté par Frédéric Macler, 1917, Journal Asiatique, Paris, 1919, Série II, tome 13, pp. 153-237.*

Bishop Khat' of Garin

This worthy clergyman was the bishop of the Arsacids, primate of Pakrevant and vicar to Nerses the Great.⁶

Archbishop Mamprē Sirunian

Archbishop Mamprē Sirunian was born in Garin in 1891 and died in November, 1966 in Cairo, Egypt. After receiving his elementary education in his birthplace, and teaching at the Ardzēnian School of Garin for a time, he entered the Armash Seminary with the intention of becoming a clergyman.

After the completion of his studies at the Seminary, he was ordained *apegha* in 1916 and called on to serve in the Kum Kapu Armenian Church of Constantinople.

As an energetic young clergyman, he did not escape the hatred of the Turkish government, which exiled him to Jerusalem with other prominent religious personalities of the time. There he was appointed principal of the Zharankavorat's School and instructor in the Tarkmanchat's School.

In 1918, he was ordained *vartabed*⁷ and elected vicar of the Armenian diocese of Egypt.

In 1919, together with Armenian refugees, he moved back to Mersin, Cilicia, and remained there until 1923. There he rendered great service to the refugees. In 1923, he returned to Egypt and served in his previous capacity. Ten years later, he was ordained bishop by Khoren I, Catholicos of All Armenians.

He was elected Primate of Egypt in 1945. In his new capacity, he ministered to the religious needs of the Armenian communities of Ethiopia and Sudan as well. The same year he was elevated to the rank of archbishop.

Father Karekin Vemian

This brave servant of God must have his due place not only in the hearts of Gariners and Armenians, but also in the hearts of all freedom-loving people of the world.

As a skilled gunsmith, he taught his profession to his sons, Aram

⁶Father A. Pāylagian, *Yegeghetsagan Badmufyun Hayot's*, p. 39.

⁷Second rank of celibate priesthood.

and Vahe. He thoroughly mastered the ancient and modern Armenian languages before he was ordained a priest.

Mr. Vahram Felegian, a compatriot of ours and a member of the church choir at the time, who knew Father Karekin personally, states that the latter had turned his fortlike residence of Chai Ghara (Black River) into a secret munitions workshop.

During the *Medz Tepk'* (Major Incident) of 1895, he and his two sons fought heroically against the Turkish mob and held it at bay for hours as they cut down many of them. After the arrival of the well armed Turkish regulars, his sons cried out in despair:

Father! We are running out of ammunition!

My sons . . . don't stay here any longer. Get me the remaining ammunition and leave through the secret passage. May God bless you and reward you.

But Father! . . .

Don't argue! Time is running out. Do as I say, and leave the rest to our Heavenly Father and me . . .

Having no other choice, Aram and Vahe left their father and disappeared.

Father Karekin fought to the last cartridge and when the Turks realized that he had been fatally shot, they broke the door down and entered the house. Then they cut his body into three parts and threw them on the banks of a nearby brook with cries of "Victory" and "*Allah Ökber.*"

The body of this gallant churchman remained there unburied for two days, and when the massacres and lootings were over, the government permitted the Armenians to bury him and 517 other martyrs in the "general grave of the martyrs" in the Armenian cemetery.

Father Arisdakes Otznetsi

Father Arisdakes was the chief priest of Otni, the largest Armenian village of the Garin plain. After graduation from the Zhañankavorat's Seminary of Garmir Vank', he continued his education through self study and became one of the progressive leaders of the educational movement of Ova (plain of Erzurum).

Father Arisdakes was a highly respected and influential man in the Kavaragan (Provincial) Council, where he defended the rights and interests of the Armenian peasantry with great skill.

He was also the most important member of the Religious Council,

where he was respected by everyone.

During the first months of World War I, on the pretext that Governor Behaeddin Shakir needed his advice, he was taken out of his home and martyred not far from the village.

“*Deli K’eshish*”

“*Deli K’eshish*” (the Mad Priest) had become the scourge of the Turks and those Muslims who were filled with hatred for the Armenians.

He was born about 1870 and served in Garin.

His extraordinary courage and incredible boldness are all the more remarkable when one remembers that he lived at a time when the Armenians could scarcely raise their voices in protest against the exploitation, injustices, and persecutions they suffered at the hands of the master race.

It is said that one day an armed gang of Lazians on their way from Trebizond to Garin met an Armenian girl, whom they kidnapped and rode away. When the news reached the prelacy, Father Bedros (*Deli K’eshish*) was summoned and entrusted with the rescue of the girl. Father Bedros hurried home, changed his religious garments, took his arms, and hastened after the kidnappers. Being familiar with the land and taking side roads and short cuts, he reached a point on the road where the abductors had to pass ultimately. As they drew nearer, Father Bedros opened fire and wounded some of them. Then he cried: “I’m *Deli K’eshish*! Do you hear me? If you don’t want to be killed on the spot, release the girl at once and send her to me!”

The bewildered Lazians dropped their guns; left the bound girl behind; and took to their heels.

Taking the happy girl back to Garin with him, Father Bedros married her to an Armenian youth.

Father Krikor Ardzēnian

Father Krikor Ardzēnian had a long record of service in Garin as a priest and teacher. He also served Patriarch Ormanian and his successor efficiently as the suffragan priest of the area.

He was awarded the *lantjakhach* (a plain pectoral cross of gilded bronze), a rare distinction for any priest in those days.

Father Ashod Avedian

Born in the village of Tzitogh in the plain of Garin, Father Avedian was a member of the Religious Council and an inspirational educator for the ambitious youth of Garin.

He was greatly appreciated and respected by the Armenian community and promoted to the rank of archpriest on the unanimous request of his parishioners.

Father Vaghinag Froian

Father Vaghinag Froian was ordained a priest in 1894. He was an associate of Father Karekin Vemian and like him, was a passionate patriot.

He studied under Baba Hampartzum Cherchian in Constantinople and specialized in religious music. He taught music and directed the church choir.

After the massacres of 1895, together with primate Archbishop Ghevont Shishmanian, he was exiled to Jerusalem, from where he managed to escape to the Caucasus and settled in Kars.

He died in 1917.

Father Husig Ashjian

Before entering the church, Father Husig Ashjian had already acquired a reputation as an intellectual. He taught for a number of years and was later appointed suffragan priest of the district of Pasen and Trebizond. He was martyred during the Armenian Genocide of 1915.

Father Nerses Vahanian

Father Nerses Vahanian was a man of great physical stature. As suffragan archpriest of Garin, he was highly regarded by Armenians and non-Armenians (including the local authorities) for his integrity as well as for his efficiency and administrative talents.

He was granted the *lantjakhach* in appreciation of his service to the church and the people. He was a member of various national councils. Like many of his contemporaries, he was martyred in 1915.

CHAPTER VI

PROMINENT ARMENIAN CATHOLIC PERSONALITIES

Gregory Cardinal Aghajanian

Born on September 15, 1895 in Akhaltskha (or Akhaltzikhe) in the Caucasus, Cardinal Aghajanian was the son of an Armenian family which had fled from Garin in order to escape Turkish persecution.

He attended schools in Tiflis until the Maronite fathers sent their highly gifted pupil to continue his education in Rome. Though found too young to enter college, Pope Pius X singled out the youth saying: "This small Armenian boy will render great service to the Church." In 1906, at the age of eleven, he entered the College for the Propagation of the Faith in Rome and graduated in 1916.

He was ordained priest in 1917, and from 1919 to 1921 he served as a parish priest in Tiflis. Later he was recalled to Rome and appointed assistant rector of the Armenian Levonian School, becoming rector in 1932.

He was ordained titular bishop in 1935, and two years later, he was elected Patriarch of the Armenian Catholics of Lebanon. At the age of fifty, he became a prince of the Catholic church by receiving the red hat of a cardinal.

In 1964 he was appointed head of the Congregation for the Propagation of the Faith.

He spoke eleven languages and was considered one of the most scholarly members of the College of Cardinals. He was a leading candidate for the Papacy in 1958 and 1963.

Cardinal Aghajanian died on May 16, 1971, in Rome.

Bishop Güregh (Cyril) Zohrabian

Bishop Güregh Zohrabian was born in 1885 in Garin. As a result of his brilliant performance as a student in the French "college"¹ of his birthplace, he was sent by the French fathers to study first in Constantinople, and then at the Bouja Seminary in Smyrna. Upon graduation, he was ordained a priest and joined the brotherhood of the Seminary in 1902.

After serving in Trebizond as parish priest for two years, he was transferred to Garin to establish an Armenian-French school there. Years of diligent effort brought about the establishment of the "collège" (1908), where Armenian students were admitted without discrimination. Father Hagop K'osian of the Mëkhiṭarist order was appointed by him as instructor of the Armenian language. In spite of the serious difficulties besetting the school, Bishop Zohrabian succeeded in raising the level of his school to that of a French lycée in 1912-1913. Gradually, it became such a well-reputed school that, aside from Armenian Catholic students, a great number of Armenian Lusavorchagans and even some Turks were enrolled there. Among the latter were the two sons of the governor of Erzurum.

Nevertheless, as Father K'osian attests, Bishop Zohrabian's real aim was to instill the spirit of patriotism and national awareness in Armenian children. When the Turks became aware of this, they closed down the institution in 1914.

Thereupon, Bishop Zohrabian moved to Constantinople, where he remained until 1920. After that date, he went to Trebizond and, together with Bishop Karekin Khachadurian, undertook the task of gathering Armenian orphans found among Muslim families and sending them to safe places outside Turkey.

When the Kemalist forces entered Trebizond, he was imprisoned and sent to Constantinople as a "usurper of Muslim infants." He was saved from death by his former Turkish students and sent into exile.

¹The French word "collège" does not mean "college" in the English sense. It is a private institution corresponding to the lycée, but not having the same prestige. The graduate of a collège or a lycée has two years more education than the graduate of an American high school.

Bishop Sahag Gokian

Like Cardinal Aghajanian, he was born in an Armenian family from Garin. This fervent Catholic was an intellectual churchman and a well-informed Armenologist, who would have advanced to much higher positions had death not overtaken him.

CHAPTER VII

THE MEKHITARIST FATHERS

The founder of this movement was Mëkhiṭar of Sepasdia, who lived in Garmir Vank' from 1691-1700.

The eloquence of the future abbot aroused the jealousy of Bishop Avedik', primate of Garin, who began to raise obstacles in his way. The disillusioned Mëkhiṭar left for Europe and ultimately settled on the island of St. Lazarus (S. Lazzaro) near Venice. There, with the help of the Latin bishop of the city, he established the Armenian Roman Catholic Congregation of the Mëkhiṭarist order.

Both during his lifetime and after his death, his liberal and progressive ideas attracted a number of Gariners, who sought their education in Mëkhiṭarist centers of learning, especially in Vienna.

Aside from their religious activities, a large number of these clergymen made significant contributions to the literary and cultural life of Garin.

Archbishop Mesrob Habozian

Archbishop Mesrob Habozian is the late abbot of the Mëkhiṭarist order of Vienna. He was born in the village of Khodortjur of Garin in 1887. He entered the seminary in Vienna in 1898 and upon graduation was ordained priest in 1911.

Not only did he carry out his responsibilities conscientiously, but he succeeded in winning the love and respect of all who knew him. Later, he was elected Abbot-General and performed the duties of his office with great distinction. During World War II, he succeeded in guarding the Brotherhood and the monastery of Vienna from the

ruins of war. He also rescued many homeless Armenians from certain death, thereby winning their undying gratitude. He died on November 30, 1974.

Father Hagopos Dashian

Born in Ardzeti, a village of Garin, in 1866, Father Hagopos Dashian was a valuable member of the Congregation of the Mëkhitarist order of Vienna.

He entered the seminary in Vienna in 1880 from which he graduated and was ordained *vartabed* in 1889.

A gifted writer with unusual intellectual abilities, he easily mastered modern European methods of research and became a respected authority in his field.

Aside from his very valuable classical translations, he has many studies, some of which have been published and others have not.

He suffered a severe stroke and died in 1933.

Father Hagop K'osian

This worthy Armenian clergyman was born in Garin in 1865. He graduated from the Seminary in Vienna in 1882 and was ordained *vartabed* in 1887.

He had a productive career as teacher and churchman in Constantinople, Smyrna, and Garin. He was obliged to return to Constantinople in 1915, where he devoted his time and energies to teaching and writing regularly in *Hantes Amsorya* (*Monthly Magazine*), the scholarly publication of the Mëkhitarists of Vienna.

It is during this period that he wrote *Partzër Hayk'*, the first volume of which is devoted to the city of Garin, and the second volume covers the villages. Other works include *T'sutsag Hay Tzeřakrat's Ardžēnian Varjarani* (*A Catalog of Armenian Manuscripts of Ardžēnian School*); *T'sutsag Hay Tzeřakrat's Garno Kügheru* (*A Catalog of Armenian Manuscripts of Garin Villages*); and two volumes entitled *Ak'sori Jampan* (*On the Deportation Road.*) The last named books, one of which is still unpublished, deal with the Armenian massacres of 1915 and the deportation of the inhabitants of Garin.

He may have others not known to us, but the above volumes alone are sufficient to perpetuate the memory of this great scholar.

He died in 1937.

Father Hamazasb Vosgian

A man of letters and a devotee of education and literature, Father Vosgian was born in the Khodortjur village of Garin.

After being ordained priest, he held numerous responsible administrative posts and was the editor of *Hantes Amsorya*. From 1947-1960, he was the abbot and president of the Mëkhitarist School of Beirut, Lebanon, where he educated successive generations of Armenian youth in a spirit of patriotism and national awareness.

Father Vosgian was an eminent writer and author of many valuable books among which is a seventeen-volume massive study of Armenian monasteries and the two-volume *Viennayi Mëkhitarian Madenatarani Tzeṛakrat's Tsutsag* (*Catalog of Manuscripts of the Mëkhitarist Library of Vienna*), which is a continuation of Father H. Dashian's first volume.

Father Vosgian was born in 1895 and died in 1968 in Vienna.

Father Yeprem Boghosian

Father Yeprem Boghosian is a native of Garin and a member of the Vienna Mëkhitarist order. He has published many important articles and has greatly helped Armenian scholarly and critical literature with his research and reviews. He provided valuable assistance during the publication of the history of the Armenians of Garin, which appeared under the name *Garinabadum* in 1957.

In 1952, the Vienna Mëkhitarist Press published his book entitled *Nor Darvo Donë Hin yev Nor Hayots K'ov* (*Celebration of the New Year among the Ancient and Modern Armenians*), a ten-year study concerning New Year celebrations and traditions among ancient and modern Armenians. His *Hampartzman Donë yev Hay Joghovurti Vijagakhaghë* is a thirty-year study of ancient religious customs, celebration of *Hampartzum* (Feast of the Ascension), and folklore of the Armenians in different parts of Armenia.

Father Rafael K'osian

The son of Garabed and Hamasp'yr K'osian of Garin, Father Rafael K'osian was born in Batum and is presently a member and librarian of the Mëkhitarist order of Vienna. He has translated novelettes and articles from German into Armenian.

To all those Mëkhitarist Fathers of Garin who remain unknown to us, we hereby express our apologies and ask their forgiveness for not having mentioned them in this volume.

CHAPTER VIII

DISTINGUISHED PRIMATES

The Diocese of Erzurum and its distinguished primates played a unique and important role in the "Eastern Provinces" for almost a century until the dark days of 1915. A study of the religious personalities who served as primates of Garin and who were later elevated to the highest positions in the Armenian Church will make this apparent.

Patriarch Harut'yun Vehabedian

A prominent figure in the Armenian (Apostolic) Church, Patriarch Vehabedian was born in Egypt, where he received his elementary education. He then enrolled in Jařankavorat's Seminary of Jerusalem and upon graduation was ordained *apegha*, thereby becoming a member of *Sěrpot's Hagopiant's* (St. James) Religious Brotherhood.

This distinguished primate was awarded many decorations by foreign governments.

He was a man of extensive knowledge and mastered the Turkish and Arabic languages, as well as ancient and modern Armenian. Prior to his election as primate of Garin, he held many important positions, and as a *vartabed* he was even named vicar in the Armenian Patriarchate of Constantinople.

After becoming primate of the diocese of Garin, according to the wishes of his electors and the consent of the Catholicos of All Armenians, he was called to Holy Echmiadzin to be ordained bishop in 1860. Returning to Garin, he served as prelate for the next twenty years.

Besides being an excellent orator, he was an able administrator. His personal service and the efficiency and skill with which he ran his office during his tenure led Catholicos Izmirlian to reward him with the rank of archbishop.

He resigned from his office in Garin, moved to Constantinople in 1880, and was elected patriarch in 1885. Three years later, he became patriarch of Jerusalem, occupying the throne of his own religious Brotherhood. He died in Jerusalem.

Patriarch Maghakia (Malachia) Ormanian

Patriarch Maghakia Ormanian was born in an Armenian Catholic family from Constantinople on February 11, 1841. As a youth he enrolled in the College for the Propagation of the Faith. This singularly intelligent young man ultimately came away with a master's degree in theology and philosophy.

After returning to Constantinople, together with a number of distinguished Armenian Catholics, he fought against the Papal dispositions, and on October 28, 1879, in a lavish ceremony arranged by Patriarch Nerses Varjabedian, he returned to the bosom of the Armenian Church.

Later, he was unanimously elected primate of the diocese of Garin, where he arrived in 1881. The Armenians rejoiced at the arrival of such an eminent churchman who won not only their respect and devotion but also that of local Turkish officialdom. Patriarch Ormanian was the moving force behind the founding of Sanasarian School, the orderly functioning of the diocesan administration, and the flourishing of the cultural life of Gariners. Krikor Zohrab wrote of him in 1893:

. . . [he] is the youngest of our bishops, and this is important, of course . . . and he is the bishop of our youth, which is something even more important. At a time when others, for reasons which I do not know, come to Constantinople from the provinces and from the monasteries, he goes from here to the provinces and monasteries to do something useful. There is a whole lesson to be learned from this.¹

¹Krikor Zohrab, *Dzanot Temker u Badmēvat'skner*, (Paris: Friends of Martyred Armenian Writers, 1932), pp. 74-75.

Ormanian became one of the founders of the Armenian Theological Seminary of Armash, and as its rector from 1889 to 1896 he trained a brilliant constellation of clergymen who were destined to render great services to the Armenian people.

He was elected patriarch of Constantinople on November 16, 1896. In his twelve-year tenure, he enjoyed the good will of the Sultan and foreign governments and was awarded many decorations by them.

This great churchman was also an outstanding scholar who enriched Armenian historical literature with his research. His monumental *Azkabadum (The History of the [Armenian] Nation)*, published early in the twentieth century, is still an important authoritative source for Armenian and non-Armenian scholars interested in Armenian church history.

He died in 1918, in Constantinople, at the age of seventy-seven.

Bishop Ghevont Shishmanian

After Ormanian's departure, the diocesan seat of Garin remained vacant four years while the prelacy was temporarily directed by a priest.

Bishop Shishmanian was primate of Garin in 1892. However, after a brief tenure of less than three years, he and his people became the victims of the bloody repressions of the Red Sultan. Accused of aiding revolutionaries, he was exiled to Jerusalem to "repent."

There followed the so-called "Major Incident" of 1895 (the massacres), which began on October 12 in this area. Many Gariners, lost their lives as did large numbers of their compatriots in the interior of Turkey.

Patriarch Zaven Yeghiaian

Although the massacres and Bishop Shishmanian's expulsion caused widespread despair and resulted in the vacancy of the diocesan seat of Garin, local Armenian intellectuals rectified the situation by inviting Zaven Yeghiaian, one of the brilliant graduates of Armash Seminary, to direct diocesan affairs as the new primate.

This youthful clergyman imbued the faithful with renewed enthusiasm. He beautified the cathedral and appointed Armenag Shahmuradian, the renowned Armenian tenor, as its new choirmaster. His influence was felt throughout Upper Armenia in the religious and educational fields as he upgraded the curriculum of the parish

elementary schools, which he also provided with trained teachers.

Moreover, he added higher grades to Hērip'simian Girls' School. Following the pattern of the Sanasarian School, he established teacher training courses at the upper level so that Hērip'simian graduates might be ready to assume teaching posts in the other districts of Garin.

Bishop Yeghiaian's eloquent and inspirational sermons brought the faithful to church in large numbers.

He left Garin in 1907. Five years later, he was ordained bishop and elected patriarch of Constantinople. On his way back to Constantinople from Holy Etchmiadzin, he passed through Garin, where he was warmly welcomed by all elements of the city, including Turkish officials, national representatives, school children, and the people in general.

At the outbreak of World War I, while many of the religious leaders of the Armenians, together with the entire population of the Eastern Provinces, were deported and massacred, Patriarch Yeghiaian was exiled to Baghdad, his birthplace.

After the victory of the Allies, Patriarch Yeghiaian returned to the Armenian patriarchate of Constantinople, but when the Kemalists came to power, he was obliged to leave his office permanently. He settled in Baghdad, where he wrote his *Badriarkagan Husher* (*Memoirs of a Patriarch*) before he died.

Bishop Sēmpad Saadeñian

Succeeding Bishop Yeghiaian was a one-time classmate of his from Armash Seminary.

Bishop Saadeñian's tenure began the same year as the declaration of the Second Ottoman Constitution in 1908. The brief period of relatively wider freedoms which followed this promising event provided the primate with the opportunity to affect considerable progress in the life of the Armenian community of Garin. However, hardly had Gariners begun to enjoy this favorable situation when Turkey entered the War as an ally of Germany and Austria-Hungary, an event that made it possible for Turkey to undertake the genocide of the Armenians under various pretexts (April, 1915).² After being deported with his people, Bishop Saadeñian was tortured and suffered the death of a martyr in Erzēnga.

²For details of the genocide as it affected Gariners, see Part Nine.

*Hayot's Hayrigner (Fathers of the Armenian People)
and Patriarch Yeghishē Turian*

Three eminent clergymen served in Garin before being elevated to the highest positions in the Armenian Church. Two of them (Khrimian and Izmirlian Hayrigs) became Catholicos of All the Armenians and provided spiritual leadership to their people from Holy Echmiadzin. The third, Archbishop Yeghishē Turian, one of the great scholars in the Armenian Church, became successively patriarch of Constantinople and Jerusalem. All of them still live in the hearts and minds of their people.



Archbishop Mampre Sirunian
Primate of the Armenians of Egypt



Cardinal Gregory Peter XV Aghajanian,
head of the Congregation for the Propagation of the Faith



Patriarch Malachia Ormanian,
Primate of the Garin Armenians 1881-1888.



Patriarch Zaven Der Yeghiaian,
Primate of the Garin Armenians 1898-1907.



Bishop Sempad Saadetian,
Primate of Garin Armenians 1908-1915.
He was deported with his people, was tortured
and suffered the death of a martyr in Erzinga.

CHAPTER IX

ANCIENT HISTORIC BUILDINGS

Even during the second Ottoman Constitutional period no Armenian dared to pass through the Turkish quarters around the central fortress of Garin to approach such former Christian sanctuaries as the so-called *Yetti Küla*, *Pasha hamami*, and *Kadēn hamami*, which had been converted into public baths by the Turks.

Because of the business connections of my family with an Azerbaijani Turk called Rezvan Efendi, I had the good fortune to visit these places in my childhood. Rezvan Efendi's wife and children used to go to these baths together with my mother, my sisters, and me.

Many Armenian *khachkars* could be seen here and there on the thick walls of these baths. Their construction, architectural characteristics, and their interior appearance were identical with ancient Armenian churches. The fountains must have been the same ones which once stood in the churchyards. The adjoining rooms were the only entirely new additions to these structures. It should also be mentioned that, attached to these sanctuaries, the Turks had built the *külhanē*,¹ which heated and sent the water to the *kheznēs*² and *hüjüres*³ which had their own stone sinks and faucets.

Mogrov

Built on an elevation which stretched between the *Chai Ghara* quarter and the central fortress, Mogrov was a huge area about the

¹Fireplaces by means of which the water of the bathhouse was heated.

²Stone storage space for the hot water.

³Small room built of stone and provided with hot and cold water.

size of a large village with fortified walls, the main gate of which opened onto the street where the *seray* (city hall) was located. This was the central garrison of Garin, which was strictly off limits to the Armenians until the military enlistments of World War I.

Entering the army as an officer in 1914, my father became assistant pharmacist in Mogrov, which gave me the opportunity to visit the place with my father's *nefer* (lackey) and to tour it several times.

There were a number of large and small adjoining rooms around the courtyard assigned to the soldiers where the latter executed their military exercises. Some rooms were used as a hospital. Inside several of them could be seen the remains of ancient altars. There were also domed and cross-shaped buildings with polished stones in their walls, which indicated that they once had been Christian sanctuaries.

Close to the main gate, there was a half ruined tower covered with colored tiles, which the Turks called *Chinili Minarē* (Tiled minaret).

T'op' Hanē

This ancient building was cross-shaped and had an Armenian dome. It was located in a Turkish quarter near Mogrov, and like a monastery, it was surrounded by a dozen rooms. Its walls were deliberately defiled and defaced in order to conceal its Christian features.

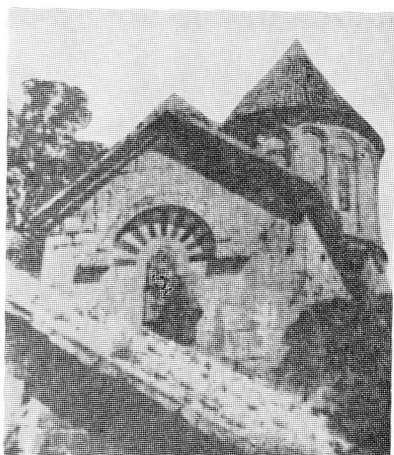
T'ash Hanē

This, too, was an ancient Armenian religious building and was located near the jewellers' shops in the *p'ag shuga* (covered market).

The building played a sad and significant role for Gariners during the massacres of 1895. It was from here that the bloodthirsty Turkish mobs first rushed out to attack and kill Armenian jewellers. It was also from this building that the leaders of the plundering mob sent out their orders.

Chiftē Minarē

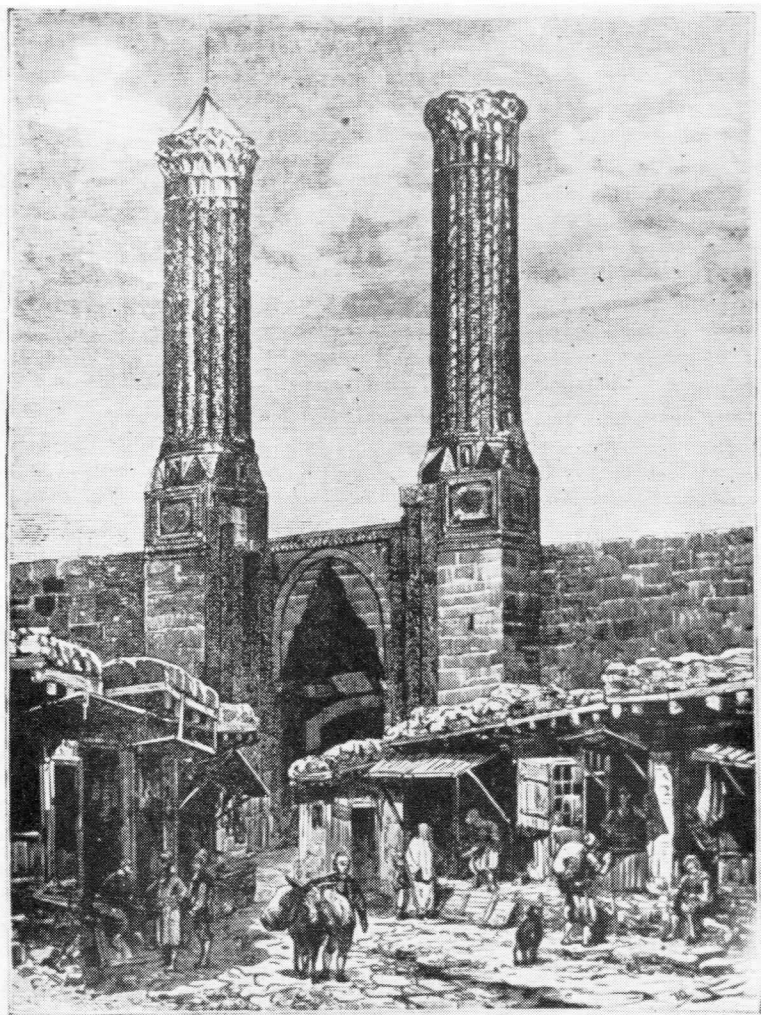
Erected by Armenians, this was a charming ancient building with a central yard surrounded by vaulted two-story rooms. It was located near *Ulu Jami* in a Turkish quarter close to the central fortress. On both sides of its front gate, there were two towers of unequal size, which were beautifully decorated with mosaic.



Tash Hane



Armenian teachers of the American Missionary School for Girls in Garin 1909.



Chifte Minaret
(Courtesy of M. Deyrolle)

Tradition says that, during the construction of these towers, the apprentice excelled his master who, out of envy, committed suicide by throwing himself down from his less beautiful tower, thus leaving the structure unfinished.

Ulu Jami

This was a large building with one large and a number of smaller domes located on the road from the *seray* to the central fortress which passed through the town's very ugly Turkish quarters. Close to its walls, there were also a few lofty minarets of a relatively recent age.

Its two huge gates, an entrance and an exit, opened on opposite sides of the courtyard. There the Turks, in accordance with their religious beliefs, washed their heads, hands, and legs in the two multi-fauceted fountains before entering the mosque for *namaz* (prayer).

The interior of the mosque had all the architectural characteristics of a Christian church. It was obvious that the ancient polished stones, together with the altars, were all dug out of the walls, and in an awkward manner replaced with some Arabic inscriptions from the Koran, which were completely inconsistent with the general structure of the building.

Father Ghevont Alishan, the celebrated scholar of the Vienna Brotherhood of the Mëkhitarist order, is also of the opinion that this building had been a former church and a chancellery confiscated by the Turks and converted into a mosque.⁴

⁴The practice of disguising the original identity of historic monuments is widespread today, especially in the interior of Turkey, in order to wipe out all traces of Armenian history in this conquered land. Deliberate destruction is another device to achieve this goal.

PART FOUR

CHAPTER I

THE POPULAR DIALECT OF GARIN

In spite of foreign oppression and centuries of servitude, the Armenians of Garin retained their native tongue and remained entirely Armenian-speaking. Using the mother tongue was a prerequisite for being a good Armenian, and to be ignorant of it was considered a betrayal of the nation. This was so true that until the early part of the twentieth century, when Gariners met fellow compatriots from other regions who did not speak Armenian, they became greatly astonished and even doubted their Armenian identity.

Gariners spoke a dialect close to both eastern and western Armenian. This was due to the geographical position of Garin, which gave the city easy access to the principal Armenian literary centers of Tiflis and Constantinople.¹

In spite of the relatively large territory (from Garin to Gars, Akhalk'alag, Akhalt'skha, and Armavir) in which the dialect was spoken, it continued to remain unchanged and almost without any sub-dialects.²

¹The following individuals have works written in the Garin dialect: the ancient writers Hagop Yeret's and Ghugianos, and modern writers, E. Lalayan'ts, Tjavakhet'si, Aram Char'ek, T'ebir Narman'tsi, H. Khachgont's, H. Keghamyant's, L. Karakash, Hrach Aram, and others.

²The Garin dialect has been studied by the famous Armenian philologists Hrachya Ajarian, Gharibian, H.H. M'eg'erdichian, and others.

In the period covered in this study, the above-mentioned cities had a large population composed of Gariners who gave many famous writers, poets, novelists, historians, biographers, and scientists.³

³The following are either Gariners or descendants of Gariners: Rūpen Tarpi-nian (Ardashes Chilingirian), Terenig Demirjian, Vahan Derian, Avedik' Isahagian, Rūpen Der Minasian, Hovhannes K'achaznuni, Ashugh Tji-vani, the brothers Aram Vēdaranti and Ghazar Charēk, L. Karakashian, Pāilag Sanasar, Hrach Aram, Khachig Tashjian, Armen Garo, Dikran Khachigian (Arzuman), Armen Bardezian, Vazken Yesayian, E. Kāmař, G. Hamparian, Hagop Manandian, Sirarpi Der Nersessian, and a number of Mēkhitarist fathers.

CHAPTER II

THE POPULAR POETRY OF GARIN

The folklore of Garin has many branches. It has charm, wit, and common sense. It is of considerable value to the scholar who wishes to understand the personality and psychology of the people who have created it. It is well worth learning Armenian to enjoy its unique flavor and qualities.

Garin's popular poetry is rich. Its folk tales, *menis*, love songs, dance songs, proverbs, blessings, and curses are precious jewels.

Gariners are lovers of satire, and the spicy witticisms used in their everyday speech have won the admiration of linguistic scientists.

The following examples should help the reader to appreciate this:

Menis

*Oh tonight, a moonlit night,
Arched brows and a face so bright—
Pretty maiden, for the love of God,
Come to our house to spend the night!*

*By the light of the moon I saw my love,
Outside in the night I saw my love,
Setting out for distant lands,
With rifle on his shoulder I saw my love.*

*To the threshing field you go,
A scarf on your head like a rainbow—
May you never have your heart's desire,
If you don't inquire after your beau!*

*Neither home nor garden do I have,
Only problems do I have—
Just like the birds of the sky,
No place to rest do I have.*

*Of what use to me the mountains, trees?
Of what use to me the birds and the bees?
Since someone stole my love,
Of what use other peoples' pleas?*

*I remained at the foot of the mount,
I washed my wet kerchief in the gurgling fount.
Oh, please take a message to my love,
And tell her I'm alone here by the fount.*

Proverbs and Sayings

*His eyes are filled with blood. (He is dangerous.)
He can pass through the eye of a needle. (He is clever.)
He spins finely. (He is careful and meticulous.)
His head is dry. (He is obstinate.)
From mouth to mouth, it becomes a log. (It becomes exaggerated
or distorted.)
He (she) is sitting in his lap and plucking his beard. (He (she) is
making fun of him.)
The knife has reached the bone. (The limits of patience have been
reached. It is hurting.)
Dogs flee his looks. (He is dangerous.)
He has a dog's face. (He is shameless.)
Look at the face, lash the whip. (Beware, be ready to act.)
His spleen has burst. (He is shocked/terrified.)
His milk was pure. (He is the son of a decent mother.)
Broken spoon. (Trouble-maker.)
He is a milk cow. (He can be exploited.)
Let her put henna on her hands. (Let her rejoice.)
His hand is long. (He is a thief.)
His hand is heavy. (He is harsh.)
He is jumping rope. (He is cheating.)
He pulled in his tail. (He became careful.)*

Blessings

May you be blessed.
May God look upon you and be merciful to you.
May God grant you your heart's desire.
May you not see unhappy days.
May the soil turn into gold at your touch.
May you remain unharmed by evil eyes.
May His cross and hand be upon you.
May you live long.
May your sunshine endure.
May you never want for anything in your life.
May you sprout and blossom.
May you be blessed by Father Abraham.
May you (two) grow old together on one pillow. (Said to newly-weds)

Curses

May the devil take you.
May you face the devil.
May you sink into the earth.
May you sit on a black plank.
May the fire in your hearth go out.
May you never open your eyes and see the light.
May God punish you.

Riddles

Knots and pipes, knots and pipes—though I give its name, yet you do not understand. (Bagpipe)
The camel went to the bath, and its tail remained outside. (Soup ladle)
A mountain on a mountain, yet not a mountain; grazes in hills and mountains, yet not a kid; lays eggs, yet not a hen—what is it then? (Turtle)
An untwisted thread and pearls without holes that God strings and man picks. (Bunch of grapes)

The more I cut the more it stretches, the more I shave the more it thickens. (Smoke)

I have a field which I cut down and harvest, but it grows again. (Hair)

A yellow cat sitting in a white room. (Egg)

It is an almond, but around it are thorns. (Eye)

In front of me, I can't catch it; behind me, I can't escape it. (My shadow)

We have cows that give us milk only once a year, but it lasts us the whole year. (Bees)

We have a daughter-in-law who kisses the hands of all those who enter our house. (Door knocker)

It is lifeless, but cuts the grass. (Sickle)

A narrow, dark house where the devil sleeps. (Sword and sheath)

Grandfather is wearing seven layers of fur, and he still feels cold. (Cabbage)

Its tail is wet, but its head is on fire. (Oil lamp)

CHAPTER III

LITERATURE AND MINIATURES

The roots of Armenian poetry reach back twenty-five or more centuries, long before the Armenians had a written language. Fragments of popular and epic poetry which have come down to us reveal aspects of the history, religion, and literary taste of our distant ancestors. The following excerpt of a poem dealing with an Armenian deity, and handed down to us by the historian Movses Khorenatsi (Moses of Khoren), reveals, in majestically flowing terms and in sweeping strokes, a great deal about the religious beliefs of our pagan ancestors.

*In travail were both heaven and earth,
In travail was the crimson sea.
The small red reed was seized with labor in the sea,
And from its stalk there issued smoke,
From the small reed's stalk there issued flame,
And out of the flame there sprang a youth,
A fair-haired youth.
His hair was as fire,
His beard of flame,
And his eyes were suns.*

In the period covered by this study, the popular poetry of Garin was enriched by pieces such as the following:

*Oh my fatherland, when shall I see you well,
Gay, joyful, secure, and without anguish?
When will you enjoy great political renown*

*And don your new royal garments?
Oh, that I might not die till I see your lands
Returned to you which were usurped by the enemy!*

*Shall I ever see an Armenian prince on the throne in Garin,
A prince who writes his commands in Armenian,
Sending Armenian soldiers to defend
Dikranagerd, Mush, Bayazid, and Van,
To make Kurds and Turks bow their heads to Armenia
And know that they are facing a brave people?*

*Glory to that day and a thousand praises for that hour
When Armenia is given back to the Armenians.
Let them pay heed to Aram, the Armenian,
How swiftly he overcomes his enemies.
Aram's valiant progeny are not ingrates
And shall keep their race irreproachable forever.*

*Will I ever see an Armenian judge
Gloriously presiding in Turkish Armenia?
Will the crescent moon ever disappear¹
And be replaced with the luminous cross?
Will a Christian king rule there one day,
Bringing good fortune and smiles to Armenia?*

*Oh, when will that day arrive for us?
I forever long for freedom . . .
There is nothing impossible in this world.
By trying one can find new ways.
If God be on one's side,
Then the nation will never suffer again.*

—ASHUGH TJIVANI

(Armenian troubadour)

Translated by Nigol Schahgaldian

History shows that the strength and greatness of empires were not due merely to their geographical vastness, their population, or their military might, but rather to the quality of their culture.

During the historic rise and development of the Armenians into

¹The reference is to the emblem on the Turkish flag.

nationhood, there were many states and peoples which have long since ceased to exist and are mentioned today only in history books. The Armenians had such creative and self renewing qualities that they were able to survive and maintain their ethnic identity, in spite of difficulties and repeated devastations.

Armenia in general, and Upper Armenia in particular, have given such literary giants as Krikor Naregatsi, Anania Shiragatsi, Krikor Makisdros, Arisdakes Lasdivert'si, and others. In addition, many Gariners, even before the invention of paper and the printing press, wielded the reed pen in their tired hands and, often in miserable conditions, sacrificed their eyesight, their souls, and their minds in writing, copying, and translating countless religious, historical, and literary manuscripts. Some of them are illuminated with such rich miniatures of religious subjects and charming bird-like and fish-like Armenian capital letters that they are still a source of admiration and study for contemporary artists and scholars.

On January 17, 1968, *El Gazetino*, the Venetian daily, published a significant review on the occasion of the publication of *Haygagan Manranëgarchut'yun* (*Armenian miniatures*) by the Mëkhitarists of Venice. Its author, Baslo Rizzi, the distinguished Italian artist, expressed his admiration in eloquent terms for this aspect of Armenian art. Among other things, he wrote:

“In 1928 F. Macler, speaking of the Armenians, called them the vanguard of western civilization in the East. The history of Armenian miniatures is yet unwritten, but it could be asserted that it has its due place beside Byzantine and Syrian miniatures. Armenian miniatures achieved a singular originality through a vigorous growth throughout many centuries. It is not by accident that the great French Byzantinist H. Fossillon asks: ‘What had Armenia received from the Byzantines? Did she not instead furnish the empire with a whole family of emperors (Basilius I and others), besides Armenian generals, lawyers, painters, and architects who spread Armenian culture all over the empire?’

“Armenian miniatures are today unanimously accepted as unique by the experts . . . Armenian artists received their inspirations from the earliest prototypes and restored the link with the past. How is it possible not to marvel before the miniature of Surp Margos when the tender green and blue lights flash from the golden base, setting off the Evangelist's clearly outlined form? The whole

composition is a harmony of styles and colors.

“ . . . With the publication of this volume, a new world, a world endowed with Eastern conceptions, has revealed itself to us.”

The historian Giragos Kantzaget'si records that when the Tatars conquered Garin in 1241, they “confiscated innumerable manuscripts and sold them to foreigners.” Similarly, Mëkhi'tar Tjabarant'si assures us that if all Armenian manuscripts found in widely scattered locations were gathered in one place, they would make more than one thousand loads.

Until the massacres of 1915, all monasteries and churches of the Garin province had many manuscripts and miniatures that were burned to ashes by the Turks. Fortunately, today there are still 25,000 Armenian manuscripts in the libraries of Soviet Armenia, Jerusalem, Venice, Vienna, Antelias, Bizummar, Istanbul, in Armenian monasteries in Iran, and in the libraries of a number of other countries.²

²Because of improved economic conditions, at the end of the 16th and the beginning of the 17th centuries, a so-called “Erzurum School” of miniatures developed. The most important name associated with this school was that of the renowned illuminator Hagop Tjughayetsi.

CHAPTER IV

SONGS, DANCES, AND DANCE-SONGS

Gariners knew how to amuse themselves. Toast, drink, dance, and be merry was their way of life. If engagements, weddings, and holidays were too far apart, they created other reasons for fun and entertainment.

Their songs, dances, and dance-songs had unique rhythms and tunes. In 1956, a small number of these were recorded by Armenian musicians in Boston, New York, and Beirut.

Some of the popular dances of Garin were: *Ařnavud*, *Akhelt'skhayi Vart*, *Yed u Ařach*, *Yerek' Vodk'*, *Dasněchors*, *Ver-ver*, *Hekyari* (*Hökeri*), *Hop' Mirzē*, *Hop' Berzenig*, *Shavalli*, *Shoror*, *Děřengi*, *Chem-chem*, *Tāmzara*, *Uzun Derē*, *Körogħli*, *Gaměřchabar*, *Maro*, *Miderit'sa*, *Pōlka*, *Kōchari*, *Ghoch Bilezig*, *Vart Goshigēs*, *Khěřpan*, *Dē Kēna Gikam*, *Shakhkūr-Shughkūr Kēmarēs*, *Inch Man Gukas*, *Laz Bar*, *Sunkurvadz Aghchig* (*Sürmeli*), and *Taldala* (*Daydalar*).

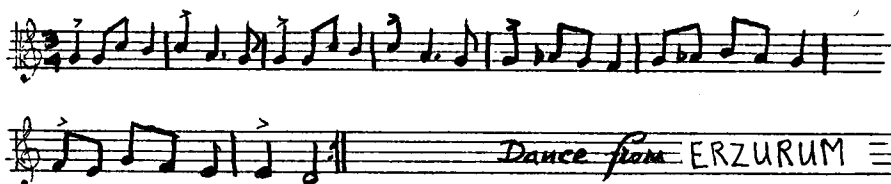
Gariners were familiar with the patriotic, revolutionary, popular, and love songs of the day found in song books. They knew also many love songs of local origin, which they sang and played whenever the occasion presented itself.

In this society, where strict conventions ruled and young people did not see each other often, young men used all their ingenuity to find the means to pass by the house of the girl they liked and sang such popular love songs as:

Girl, your name is Shushan
Let us go to Surp Nishan
I'll give my ring to you in love.
Open your bundle, give me your knife
To pare apples and give my love
Slice by slice, slice by slice.

To the gates of Yerevan
Come the parcels of my lover
Open your bundle, give me your knife,
To pare apples and give my love
Slice by slice, slice by slice.

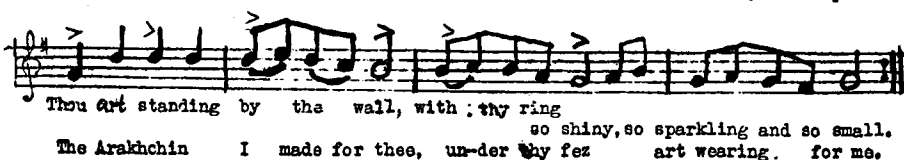
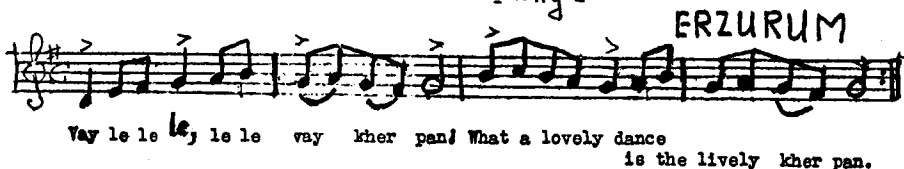
MARO
(Marin)



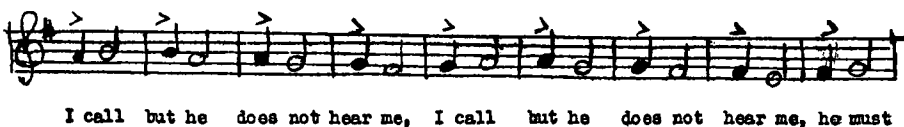
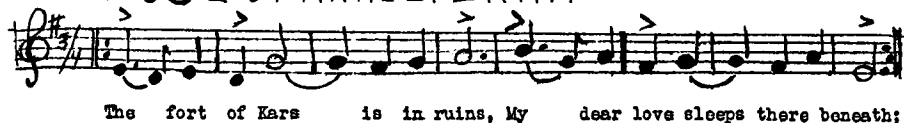
KOSH BILEZIG
(Pretty Bracelet)



Kher Pan.
- Good Thing -



ROSE OF AKHELTZKHA ERZURUM



Garin folk dances.

YED - ARACH (GARNO)

65-4742



Transcribed by Florence Mardiswan

Garin folk dance.

YEREK VODK

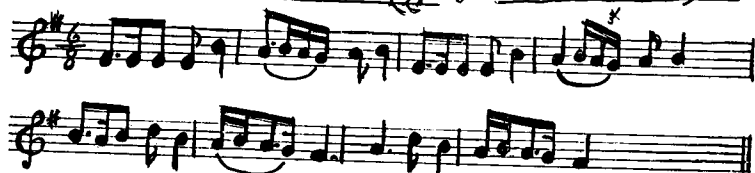


DERENGUI

Դերենգուի Պար (Սերժանտ)



Երեք Վոդկ - 5. (Shavali)



Garin folk dances.

HEKIARI



Garin folk dances.



Armenian musicians of Garin.



Armenian girl in a 19th century costume of Garin.



19th century costume
of the
Khodortjur region of Upper Armenia



Women's costume of the Khodortjur region



19th century
bridal costume of
Upper Armenia.

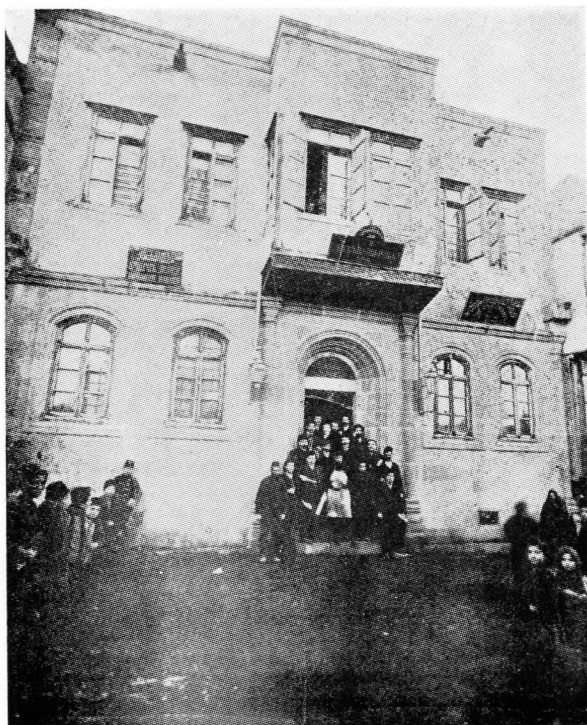
19th century
costume of the
Akheltzkha region.





19th century
costume of a
new bride of Garin.

Reading rooms,
editorial offices of
"Haratch" (daily
newspaper) in the
Armenian
Revolutionary
Federation building.



CHAPTER V

CHORAL GROUPS AND ORCHESTRAS

Music was an integral part of the social life of Gariners. They could not allow a single social event, such as dinner parties (*davat*), visiting the prospective bride or prospective groom, baptisms, name day celebrations, or pilgrimages to take place without singing, music and dancing. The sons and daughters of well-to-do families were encouraged to cultivate whatever musical talent they might have.

The formal aspect of this love of music was represented by the performance of choral groups which attained greater heights after Armenag Shahmuradian's arrival, who took charge of the musical instruction in schools and organized or revived choral groups and the church choir. Trios and quartets participated on ceremonial occasions while the church choir, under the direction of Shahmuradian, created beautiful moments of spiritual exultation during church services.

When Krikor Süni succeeded Shahmuradian, the quality of the concerts, the singing of the choir, and the performance of the soloists had reached such a high artistic level that not only the local inhabitants and the highly educated government officials but also persons of fine musical taste from European consular circles were impressed by them.

After Süni, the musical activities of Garin were directed by Antranig Sayian, who did his best to maintain the high standard achieved by his predecessors.¹ Aside from the centuries-old musical bands consisting of *davul* (drum), *Zurna* (a wind instrument somewhat

¹He managed to escape the massacres of 1915 and settled first in Egypt and then in Aleppo. Later, he became a priest and died at an advanced age.

similar to the sounding pipe of the bagpipe), and *dig* (bagpipe), there were many bands in Garin which used more modern instruments and played at family functions and *deris*. These bands used the violin, clarinet, flute, *santur* (zither), hand organ, and sometimes tambourine.

Any musical band had to have at least one good singer who was also required to be a skillful teller of jokes. Otherwise, the band would be ignored by the Armenians.

In addition to these popular musical bands, Garin had the military *fanfārs* (bands) of Sanasarian school and *Sanayi Mehtabi* (state school where civil servants were trained) as well as the string orchestra of the Lycée of the Armenian Catholic Brothers. These bands played during important social events or on public occasions in front of the mansions of the governor, the military commanders, and the high-ranking state officials. As an innovation, these *fanfārs* or bands also played at wedding ceremonies of the wealthy and during various festivities. The military band, in addition to participating in military parades, played in front of the foreign consulates on their national holidays.

CHAPTER VI

THE PRESS

Until early in the twentieth century, Garin had no presses. Local needs were served by means of collotype and handwritten publications. Newspapers and periodicals were obtained from Constantinople and Europe through various channels. The Sultan's government was the main cause of this unhappy situation. It was in fear of the press and prevented publication of newspapers in the Armenian Provinces.

In spite of these circumstances, the progressive youth of Garin published various short-lived mimeographed or handwritten newspapers such as *Karun* (*Spring*), *Vosp'or* (*Bosphorus*), and *Arevelk'* (*Orient*).

It was only after the declaration of the Second Ottoman Constitution in 1908 that the Armenian Revolutionary Federation, under the guise of the Armenian Youth Association, began to publish *Haṛatj* in mimeographed form three times a week. It is still being published in Paris as *Haratch*.

Shortly thereafter, *Haṛatj* acquired modern printing facilities and became an important and comprehensive daily with social, economic, political, and literary sections. Under these circumstances, Mr. Yervant Tamarian (Yeghishē Tōṗjian) became its first editor. His first editorial read:

. . . in this sorrowful transitional period in the life of Turkey, when ardent efforts are being made to introduce a new order, and when the need is felt everywhere to defend a constitution that was obtained through bloody sacrifices, *Haṛatj* comes to

light as a modest worker, to serve the renaissance of our entire fatherland and to defend the just cause of all oppressed peoples irrespective of religion or nationality.

After effectively handling the editorship of *Haṛatj* for five months, Tāmarian left Garin on official (party) business. On his way back, he was assassinated in the village of Khadrag near Trebizond by Hapet', the brother of *Khěmpabed* (group leader) Mihran.¹

During Tāmarian's absence, however, *Haṛatj* continued to be published regularly. Aram Adruni, Pīlos-Maral (Pīlos Pāpakhian), Hērach Lusbaronian, and Karekin Boyajian successively became editors until Shavarsh Misakian's arrival in Garin and assumption of the editorship.

Mr. Adruni, because of his position as the chairman of the Armenian Youth Association, was made manager of the newspaper.

According to Father K'osian:

In its four years of publication, *Haṛatj* remained honest and consistent with its outlined aspirations . . . It had correspondents in almost every part of the Armenian Provinces, who sent in local news or wrote articles on political and economic problems.²

Hence, it is clear that *Haṛatj* was not only the mouthpiece of Garin, but the newsletter and the guiding force of the entire Armenian population in the Armenian Provinces. Aside from this, *Haṛatj* scored another success so important in those days. It provided opportunities to women like Armenuhi, Anna, Hēranush, Satenig Pēnchoian and others to contribute to it with original articles, this in spite of the fact that the most prominent intellectuals of both Garin and other localities were already contributing to the newspaper.

After Shavarsh Misakian was invited to edit *Azadamard* in Constantinople, the editorship of *Haṛatj* was entrusted to Simon Vratzian, Libarid Avedisian (Abdaguni), Sarkis Hovhannesian, and Pīlos-Maral. On March 25, 1914, the newspaper was accused of being "harmful to the interests of the state" and was banned by the ruling Turkish Ittihad party.

Haṛatj was followed successively by *Yergir* (Earth) and *Alik'*

¹Previously, Mihran was convicted of grave anti-party activities and hence assassinated. Hapet's murder was a reprisal.

²Fr. H. K'osian, *Partzēr Hayk'*, Vol. I, p. 261.

(*Wave*), which maintained the same political outlook. These two newspapers were also eventually banned by the Turkish government.

Other noteworthy publications of Garin were *Sird* (*Heart*) and *Nor Luys* (*New Light*), both of which were the result of student efforts.

Following the example set by the Armenians, Garin's Turks also published the newspapers *Envarē Sharkēyē*, *H. El Ahrar*, *Sadayi Shark'* and *Al Bayrak'*, which were very short lived; for as the Turks themselves confessed, they had poor content and bland editorials.

CHAPTER VII

LIBRARIES AND MUSEUMS

In Garin, if not in all of Turkey, there were no libraries or museums in the modern sense. The libraries of the Ardzēnian and Sanasarian Schools came nearest to contemporary standards.

However, in the Armenian monasteries and prelacies, as well as among wealthy bibliophiles, there were large and small collections of ancient illuminated manuscripts, that in content and artistic value could withstand comparison with similar collections anywhere in the world. The covers of many of these manuscripts were decorated with gold, silver, and precious stones in exquisite decorative patterns by Armenian jewelers.

Armenian and non-Armenian intellectuals and scientists had already begun to study these manuscripts when the Turkish atrocities put an end to their activities in 1915 and destroyed the manuscripts immediately after the deportation of the Armenians. Fortunately, the approximately 25,000 manuscripts that still exist in Soviet Armenia and abroad stand not only as monuments of an illustrious past but also as valuable sources of research for scholars.

It is only in the twentieth century that the Turks have really begun to establish and organize museums in the true sense of the word. Moreover, the objects displayed there as specimens of Turkish art and culture belong to those nations which have long since ceased to exist and whose lands are today inhabited by the Turks.

Presently, there are many valuable collections in Armenian monasteries outside of Turkey, such as Echmiadzin, Jerusalem, Venice, Vienna, and elsewhere, in addition to those in the state museum of Soviet Armenia.

The museum of the Sanasarian School contained a rich collection of ancient weaponry, armor, coins, and other fine objects. Botanical, zoological and mineralogical items added to the value of the holdings of this institution. They are no more today! No one knows what became of them.¹

¹The museum for stuffed birds, the only one of its kind in that region, was established by Hagop Madaġian, one of the principals of Sanasarian School.

CHAPTER VIII

READING ROOMS AND FORUMS

If it is true that love of reading is a criterion of cultural advancement for modern nations, the Gariners deserve high mention in this regard, since there is ample evidence to indicate that there was a public reading room in Garin more than a century ago.

Apart from the reading rooms in Armenian schools, which students, scholars, and teachers utilized, there were reading rooms at the offices of the Prelacy and the newspaper *Haṛatj*. These were open to the public daily and any Armenian was free to make use of the books and periodicals. These reading rooms played an important role in the growth and development of Armenian public life in Garin.

It was there that intellectuals and leading Armenian figures of different convictions came together around a tea table and exchanged opinions. During the gatherings, a great many issues were settled through mutual understanding and later discussed at formal meetings of their respective groups.

The network of auditoriums, established long ago, also played an important role in the cultural life of Gariners.

A dispatch from Garin in 1870, printed in *Masis*, states that: "The library of the Ardzēnian School has been turned into a forum. Public panel discussions by scholars concerning national issues are held here every Sunday at 8:00 P.M., and the hall is always filled to capacity." This bit of information reveals much about Garin's forums, where lectures, panel-discussions, literary "trials," and debates were held in the presence of large audiences. It is clear that even in the 1870's all these activities helped serve the cause of progress.

The active use of forums in Garin reached its peak between 1908 and 1914 when the greatest number of well known figures, among them many women intellectuals, participated in lectures and discussions. Misses Yebraxé Momjian, Nectar Umigian, Azniv Tarpinian, M. Uzunian, Sh. Sarkisian, S. Yaylaxhanian, and others are worthy of mention for their splendid contributions in this area.

CHAPTER IX

THE THEATRE AND CINEMA

There is historical evidence that even thousands of years ago Armenian nobility and common people alike were interested in the theatre.

There were frequent theatrical performances in the royal palace. One of the occupants of the throne, Ardavazt II, is reputed to have written plays of considerable literary merit. Hence, the Armenians of Garin were continuing the national tradition in their love of the theatre.

During the period of national reawakening, the theatre was used as an important medium for the propagation of political ideas.

In his study entitled *Ařachin Gaydzerē (The First Sparks)*,¹ *Hapet Nēshgian* states that:

. . . the first thing we did was to organize a theatre . . . to prepare material. Our first presentation was Bedros Turian's tragedy, *Sev Hogherē (The Black Earth)* . . . Thereafter, we used to present one, and sometimes two, plays from Mēgērdich Beshigt'ashlian, Turian, and often comedies from Molière . . . The consciousness and movement of national awakening were making progress. The surprising thing is that this love was not confined to the Armenians. The Turks, too, loved the theatre and cooperated with the Armenians in these productions. The military band was always present and often played Armenian songs . . . The state and military officials encouraged the group with their frequent presence, and sometimes plays were presented in Turkish. The situation

changed, however, when Favzi Pasha arrived in Garin . . . and tried in every way possible to put an end to this activity.¹

From Favzi Pasha's interference to the declaration of the Second Ottoman Constitution, the Armenians of Garin were obliged to content themselves with student performances only. When relative freedom arrived, however, they were quick to take advantage of it. In the brief interlude between tyranny and genocide, various well-known Armenian theatrical groups from Constantinople and the Caucasus visited Garin to perform national and international classics. They were greatly appreciated by the inhabitants who rewarded them generously.

As a result of these performances, theatrical activity among the youth of Garin was once again stimulated. After the departure of the Apelian Dramatic Group, which presented several plays in Garin, a reorganized group of local youths began to present plays periodically in the Ardzēnian School auditorium. However, their plan to build a theatre in *Bēzdig* (small) cemetery was never realized due to the outbreak of the First World War, which indeed put an end to *all* Armenian activity in Garin.

Immediately after the declaration of the Second Ottoman Constitution, the Armenian Motion Picture Company of the Caucasus bought a large building on the street called *Zhamun Shuga* (Church Market), converting it into a cinema equipped with all the necessary facilities of those days. It presented movies twice a day.

This novelty was warmly welcomed by Gariners. Presenting educational and interesting movies of high moral standards, the cinema attracted elders, students, and entire families.

¹Printed first in *Hairenik* (Boston, 1906) and published separately by *Baikar* publishers (Boston: 1930).

CHAPTER X

ARCHITECTURE AND SCULPTURE

The remains of the ancient capital city of Ani and the old fortresses, cities, towns, churches, and monasteries, even while suffering from the ravages of time, pillaging, and destructive invaders, are living monuments to the creative genius of the Armenian people. Many a European artist, historian, or archeologist has spoken with admiration of the achievements of Armenian architecture. Armenian scholars, themselves, have called attention to its originality and its many fascinating aspects.¹

As for the architecture of Garin, it should be pointed out that in the past it was rich with magnificent churches, ancient buildings, baths, private and governmental mansions, and monuments, which had become the object of the admiration of European and American visitors.

A great many of the tombstones and the *Khachkars* of Garin's Armenian cemetery were carved with consummate skill and taste. Every piece of stone sculpture in Surp Asdvadzadzin and those in many mosques (formerly Armenian churches), ancient buildings, palaces, and mansions, were masterpieces. Many of the Armenian sculptors who beautified Garin, and whose artistic skills were passed down from father to son, came from a village named Gan, which was an hour's walking distance from the city.

¹The reader interested in a detailed treatment of Armenian architecture should consult the following authors: Dubois de Montpereux, *Voyage au Caucase* (Paris: 1839-43); Ch. Texier, *Arménie, Perse et Mésopotamie* (Paris: 1842); A. H. Layard, *Nineveh and Babylon* (London: 1853); M. J. Brosset, *Les Ruines d' Ani* (St. Petersburg: 1860); J. Strzygowski, *Die Baukunst der Armenier und Europa* (Wien: 1918); J. Mourier *L'Art religieux au Caucase* (Paris: 1887); and the studies of Charles Kiehl, N. Marr, Catholicos Karekin Hovsepian, Very Reverend Khachig Tadian, and Tòros Tòramanian.

CHAPTER XI

ARTS AND PROFESSIONS

Long before the emergence of modern labor and trade unions, Gariners had their own similar organizations known as *esnafs* or *hemkeriutyuns*. They were regulated by special laws based on a system of mutual assistance. They collected membership dues and protected their particular interests.

Each trade had its own board of directors and separate boards, and assembling together, elected the *esnaf council* which formally represented the membership. The members of the *esnaf council* participated in the meetings of employers, special state bodies, and national authorities in their capacities as delegates and always protected the interests of the workers. In order to find a job without difficulty and to be protected from exploitation, each artist and craftsman was obliged to join these *esnaf* unions.

Aside from civil servants, physicians, pharmacists, lawyers, army officers, and Turkish teachers who came from Constantinople, all the arts and crafts of Garin were primarily in the hands of the Armenians, who tended to occupy the positions of the first rank. Large scale trade was also concentrated primarily in Armenian hands.

The rank and file of the Turks, on the other hand, were butchers, furriers, coffee vendors, *bakhals* (grocers), *yemenijis* (slipper makers), *charëkhjis* (shoemakers), *nağers* and *tellegs* (bathers and waiters in a bath), porters, knife-makers, barbers, coachmen, and mule owners. Bribery was a way of life with most of them. Plundering had become a habit and an official weapon in the hands of the government as a means of keeping the minorities in line and providing some unearned wealth to a poor population.

The overwhelming majority of first rate tailors, shoemakers, blacksmiths, coppersmiths, gunsmiths, furniture makers, instrument makers, musical instrument makers, and other craftsmen were Armenians.

CHAPTER XII

COMMERCE, AGRICULTURE, AND ANIMAL HUSBANDRY

Garin was an important communications center as well as a major commercial city. Moreover, it was the hub of a very flourishing import and export trade. It was the Chicago of the Middle East.

Caravans of camels and mules from Constantinople, Adana, Smyrna, Aleppo, Damascus, Batum, Trebizond, the Caucasus, and Persia imported many goods, and after delivering them to Armenian merchants in Garin, received exportable merchandise and left the city. The wealthy merchants of Garin, who were in the import-export business, had their own representatives and branches in all major commercial centers of the world.

After the declaration of the Second Ottoman Constitution, the commercial activities of Garin progressed at such a rapid pace that a major international bank opened an office there to handle the business transactions of the city. The new bank, called the Ottoman Bank, was established in the Armenian business section known as *Zhamin Tuřē* (The Church Entrance) and had Setrag Pařtermajian (Armen Garo's brother) as its vice-president.

Business tycoons dealing with Gariners were convinced that "no money is ever lost on the Garin Armenian merchants," and it seemed that the Turkish government also was of the same opinion, for it appointed Hamazasb Midinian and Hovhannes Tarbasian treasurers of Garin and Hasan Ghala (Hasankalē) respectively.

Dr. Zavriev¹ suggested to his compatriots that they establish an Armenian bank in Garin, and the idea was warmly welcomed by the

wealthy. This project was later abandoned, however, due to the opposition of the ruling Turkish Ittihad party. As a result, the Armenians were obliged to deposit their money in the Ottoman Bank, which was to be confiscated by the Turks during the First World War.²

As for agriculture, the industrious Armenian peasantry of Upper Armenia used scientific methods to cultivate its fertile land and to produce cereal crops, vegetables, spices, fine fruits, and medieval plants. The bread made from the wheat grown in the area was unexcelled for its taste and fragrance, which one could smell hundreds of feet away.

Various domesticated animals were bred for their milk, meat, and hides. Stallions and steeds bred in Upper Armenia have been highly valued down through the centuries by kings, conquerors, princes, and military commanders. In later periods these animals competed with the famous Arabian cavalry horses.

¹Dr. Zavriev was an Armenian.

²A few families of Garin which survived the deportations succeeded in obtaining only 25 Turkish Pounds of their deposited wealth.

PART FIVE

GENERAL REMARKS

Until the late eighteenth century, education was provided mainly by the schools attached to various Armenian monasteries where, free from Turkish restrictions, pupils were taught religion, history, literature, and science.

Aside from such schools, there were the so-called *dun-degh* tutors,¹ who practiced their profession semi-secretly and taught the children of Garin to read and write.

No longer satisfied with the existing educational institutions, and in an attempt to keep pace with international progress in the field of education, Gariners, with great sacrifices, overcame the problems confronting them and began to establish their own modern schools.² Buildings erected or donated by benevolent Armenian individuals were, one after another, turned into kindergartens and schools for boys and girls, the most important of which were the Sanasarian and Hēripsimian Schools. There were also foreign schools as well as educational institutions belonging to other Armenian religious communities where hundreds of Armenian students were enrolled.

The Ardzēnian School was established in 1811 in the courtyard of Surp Asdvadzadzin Armenian Church. The school gradually succeeded in raising its educational standards and expanded greatly. Shortly thereafter, the Aghabalian family of Garin donated a mansion, which was converted into a school and named Aghabalian School. It was located on the so-called *Gana Jampa* road and was not far from the Ardzēnian School. These were the beginnings of a network of "national" schools that spread education throughout the province.

¹*Dun-degh* tutors were nursery school tutors.

²On June 9, 1915, the Turkish Ministry of Internal Affairs asked the provincial administration of Garin in a coded telegram to prepare statistics on the schools and the students of the deported Armenians. From the subsequent report, prepared by the Turkish Educational Council of Garin, we learn that there were 135 Armenian schools with 9868 students and 286 teachers in Erzurum province.

In our opinion, the above figures were deliberately falsified downward by local officials who, foreseeing the expropriation of Armenian property, were preparing to pocket the booty in excess of the figures provided to the Sublime Porte. H. K. Ghazarian has written an excellent article on this subject in *Hairenik* (January 10, 1968).

CHAPTER I

“NATIONAL” SCHOOLS

Ardžēnian School

The Ardžēnian School was named in memory and honor of the city of Ardžēn, which was destroyed by the Seljuks in the eleventh century. On a marble slab installed above the main gate, appears the name of the principal donor, with the inscription: “This school was repaired through the generous contributions of V. M. Hagop Magarian and presented as his gift to the Armenian people in eternal memory of his family (1865).”

After the Second Ottoman Constitution, the Armenian national authorities of Garin erected a new two-story building and attached it to the school. The first floor was used as a kindergarten, and the seven classrooms on the second floor were assigned to the elementary and the secondary students.

Getronagan School

Hamazasb Bēsagian, a compatriot of ours, informed us in a letter dated September 24, 1966, that, through the efforts of a number of wealthy Gariners:

. . . a high school was founded in Garin in 1874. The school had three college educated teachers who came from Constantinople. The yearly tuition was six Turkish pounds. The school functioned effectively until the establishment of the Sanasarian School, when its students began to attend the latter. Getronagan School remained open, however, for a short time thereafter and gave the educational institutions of Garin and the surrounding villages a number of well prepared teachers.

In his memoirs entitled: *Khosk' yev Khohk'*, Patriarch Ormanian, too, speaks well of this school.

Surp T'arkmanchat's School

Founded in 1870 by the joint efforts of Father Vehabedian and the Armenian national authorities, this was the first girls' school of Garin.

The opening of *Surp T'arkmanchat's School*, on T'urkhan Street, was indicative of the progress that modern ideas were making among the Armenians, and it was a welcome novelty, not only in Garin, but in all of the Eastern Provinces of Turkey.

Hērip'simian School

Following the establishment of *Surp T'arkmanchat's School*, the need for further progress was felt to such an extent that the primate and the Armenian national authorities found it necessary to establish an educational institution of higher quality for girls.

The building was completed in 1875, and instruction began the same year. Aside from the new students, it incorporated the student body of *Surp T'arkmanchat's School* and added new instructors to the staff. It was finally renamed the *Hērip'simian School*.

Later it became necessary for the school to cede its building to the newly-founded Sanasarian School and move to T'urkhan Street, where higher grades were added in order to bring its educational level to that of a high school.

A teacher preparation program was set up afterwards for qualified students. The graduates of this program dedicated themselves to the education of the Armenian children of Garin, Upper Armenia, and the surrounding Armenian provinces until the outbreak of the First World War, which put an end to their efforts.

Mēsērlian School

Named after its benefactor-family, the Mēsērlian School was located on *Nor P'oghots* (New Street) of Gül Ahmed quarter of Garin and consisted of two huge but beautiful buildings. A three-story structure was assigned to the elementary division and a one story building housed the kindergarten. Both structures had many classrooms and large playgrounds. The administration of the two divisions

was located on the second floor of the larger building. Both buildings had spacious, clean, and well-furnished dining halls.

After kindergarten, the pupils continued their education in the elementary division, while the graduates of the latter went to the Sanasarian and Hëripsimian Schools. The Mësërlian School gave its students such a fine education that while a few left school or became craftsmen, the majority aspired to higher education. The Mësërlian School carried out its educational mission splendidly from 1888 to 1914, when it finally shared the fate of the other Armenian schools of Garin.

Aghabalian School

We have already mentioned the location and the pioneering role of this school. We need only to add here that the school was named after its industrious principal, Mëğërdich Aghabalian. It continued to provide elementary education to the boys and girls of Garin until 1914, when it, too, had to close its doors.

Der Azarian School

Located on *Momji* Street of the Chay Ghara quarter of Garin, the school consisted of a one-story building with a vast walled courtyard, in the four corners of which were four large classrooms. It was named after Soghomon Der Azarian, who had donated the building in 1860 for the education of Armenian children. This co-educational elementary school with its kindergarten had a life of fifty four years.

Soghomon Der Azarian's granddaughter, Makrouhi Sahatdjian, is presently living in Fresno, California with her children and grandchildren.

Kavafian School

Donated by Mardiros Kavafian in 1905, this was the most recent co-educational elementary school in Garin. The large one-story building was located on *Demir Ayagh* Street of the same quarter and had a number of large and small classrooms in addition to a vast playground in the back of the building. It, too, was an elementary school with a kindergarten. Its life span consisted of only nine years.

Mardiros Kavafian's granddaughters, Nëvart Basmajian and Zëvart K'olligian, presently reside in Brooklyn, New York with their families.

CHAPTER II

THE SANASARIAN SCHOOL

A Dedication to the Sanasarian School

*You our ancient Sanasarian,
Native temple of our mind,
Still erect on your foundations,
Yet now fallen in the hands of our foe.*

*As a lighthouse of luminous knowledge,
Your ever-shining beams reached
The minds of your students
And made them educated Armenians.*

*The evil Turk, corrupt in spirit,
Impeded you, O altar of hope,
And persecuted and destroyed
Your diligent alumni.*

*Can we ever forget your precious role,
And your ardent, voluble gifts
Which shall remain with the Armenians,
And with the history of your alumni?*

*O our beloved and majestic school,
One of the glories of great Garin,
Eternally shall you exist
In our grateful hearts.*

—Yeranouhi (Momjian) Manoogian
Trans. by Nigol Schahgaldian

The Sanasarian School was, indeed, the crown and the glory of the Armenian schools of Garin and Upper Armenia. It was through the generous contributions of Mëğërdich S. Sanasarian that the establishment of this secondary school became possible. In its quality of education, Sanasarian equalled the Getronagan and Berberian schools of Constantinople and the Nersesian School of Tiflis, and it stood out as one of the finest Armenian educational institutions.

Mëğërdich S. Sanasarian, the great Armenian patron of education, was born in Tiflis in 1818 in an Armenian family from Van and was a resident of St. Petersburg. He decided to establish a significant center of learning in the Armenian provinces. This great lover of education and progress prepared a detailed program in cooperation with his close friend Garabed Yezyant's. Before deciding on the location of the future school, the two men selected a group of very promising Armenian students from the Caucasus and Turkish Armenia and sent them to European universities to pursue their education, on the condition that they return to Armenia to teach in the proposed Armenian institution.

The students included P. Vartanian, S. Mantinian, B. Telp'ian, K. Apulian (Aboul'ian), H. Madat'ian, S. Soghikian (Solikian), S. Aghabalian, T. Umigian, A. Der Hagopian, K. Der Kaprielian, K. Yerzëngian, Atyudzian, and others.

In the meantime, learning of Sanasarian's intentions, Primate Maghakia Ormanian of Garin succeeded in convincing the donor and his advisor to establish the school in Garin. In 1880-81, the wishes of the three great Armenians were realized, and the school opened its doors on October 1, 1881.

Classes began under the supervision of such college graduates as Boghos Telp'ian,¹ Hovsep' Madat'ian, K. Apulian, and S. Soghikian. The students came from Garin and its surrounding villages, as well as from Van, Mush, Khënus, and Këghi. During the ensuing years, the student body grew considerably as new boys arrived from Pasen, Tertjan, Yerzënga, Agën, Dikranagerd, Kharpert, Tiflis, and Constantinople.

Unable to function with its limited facilities in the Magarian building of Gana Jampa, the school was transferred to the old Hërip'simian School, which had been moved to Türkhan Street. Sanasarian functioned there until its eventual closure by the Turks.

¹B. Telp'ian suffered a cerebral stroke and died on November 18, 1881. He had previously lectured free of charge at other schools of Garin.

From 1883 to 1912, the school paid no rents for the building, but from that date on the new Sanasarian paid the sum of 100 Turkish pounds per year as rental.

The following subjects were taught at Sanasarian: religion and religious history, Armenian Language (both ancient and modern) and literature, Turkish, French, German, mathematics (geometry, trigonometry, algebra), accounting, history (Armenian, Ottoman, International), geography, physics, chemistry, natural history (botany, zoology, anthropology, geology), penmanship, drawing, Ottoman jurisprudence, hygiene, athletics (Swedish and regular exercise, also ice skating), music (singing, instrumental, harmony).

Aside from the above required subjects, special lessons were provided in the study of the violin, piano, and various other orchestral instruments. In addition to the academic division, the school had a technical school where carpentry, book binding, and similar skills were taught.

In the school year of 1909-10, a normal school was added to Sanasarian.

The subjects taught at the teacher's college included: general pedagogy, history of education, methodology, ethical philosophy, physiology and school hygiene, political economy, piano and the violin.²

In 1882 a three-member administrative body came into being, consisting of K. Apulian, H. Madat'ian and S. Soghikian, and it was this triumvirate that directed the destiny of the school until 1906. From 1906 to 1912, the following individuals served successively as principals: K. Zak'arian, K. Apulian, S. Khachadurian, and S. Soghikian.

As in any other institution of higher learning, Sanasarian was also not immune from internal problems, such as factionalism, hostilities among the faculty, rivalries for principalship, and student disorders.

Student agitations reached such a point in 1906 that the trustees felt obliged to appoint Mr. K. Zak'arian as the new principal. When the latter died after a few months, K. Apulian was appointed vice-principal and then promoted to principal.

The school year 1908-09 was again marked by heightened student disturbances. In 1909-10 the principalship was entrusted to A. Khachadurian, who was himself dismissed as principal by the trus-

²These lessons were given by Krikor Ghonian and Sarkis Soghikian respectively.

tees when he removed a teacher from the school. Later, when S. Soghikian was appointed temporary vice-principal, the dismissed teacher was reinstated. Students again rose in opposition and the trustees were once again obliged to appoint A. Apulian as co-principal, together with S. Soghikian. When the Student Association refused to recognize the above arrangements, an acute crisis developed among the students, the local trustees, and the faculty. This, in turn, caused the Constantinople Board of Trustees, under Kapriel Noradungian's³ chairmanship, to intervene and send the Very Reverend Krikoris Balakian to Garin for further investigation.

After lengthy investigations, the Very Reverend Balakian shut down the school before the end of the academic year and left for Holy Echmiadzin. On the orders of the Catholicos, the Very Reverend Balakian, after being ordained Bishop, returned to Garin, and immediately began secret plans to transfer the school to Sepasdia (Sivas). He ordered various manuscripts, museum articles, and the furniture of the school to be sent to that city.

When the news reached the agitated Gariners, they tolled the church bells of Surp Asdvadzadzin and gathered in the vast courtyard of the church. They rushed to the school and broke the seals of the trunks and replaced the benefactor's bust on its pedestal. However, taking a number of teachers and students with him, Bishop Balakian departed from Garin shortly thereafter.

These events, caused by such individuals as Khachadurian and Umigian, who stopped at nothing to reach higher positions, marked the end of the "Old Sanasarian" school, which in the course of its thirty years of existence gave the Armenian people hundreds of

³This Board of Trustees was composed of eight members. The Armenian Patriarch of Constantinople acted as its honorary chairman while Mr. Noradungian was its active chairman. It supervised the assets belonging to Sanasarian and provided the income for the needs of the school. Noradungian bears the responsibility for the eventual confiscation by the Turks of an office building in Constantinople which belonged to Sanasarian. Had the trustees opened a small school there with a dozen or so pupils, the Turks could not have taken over that building. Apulian's repeated requests and appeals in this regard were ignored by Noradungian. Disappointed and greatly disillusioned, Apulian died brokenhearted.

graduates and scores of teachers and intellectuals.⁴

In spite of his approval to transfer the school from Garin to Surp Nēshan Monastery of Sepasdia, the Catholicos instructed the trustees to open a new day school in Garin. The trustees agreed and thus ended the struggle and arguments over school properties.

In 1912, the Educational Council of Garin and Rosdom Zorian, Inspector-General of the Armenian National Schools, concluded that it was an absolute necessity to have a secondary school in the area, and they reopened the Old Sanasarian School, calling it the "New Sanasarian." The new school continued its educational mission among the Armenians with exceptional enthusiasm, based on the wholehearted moral and financial support of Gariners.

With the outbreak of the First World War, the Turkish government conscripted its students, together with the younger teachers, and put an end to its existence. The buildings were later confiscated and turned into a military hospital. They are now used for a Turkish school named *Yapı İnstitüsü*.

Life at Sanasarian was not always turbulent or tragic. On the contrary, it had its pleasant and rewarding aspects.⁵

In the last days of June, when the final examinations and the commencement exercises were over and the students coming from distant towns and villages had returned to their homes, the faculty and boarding students would usually prepare feverishly for the summer vacation.

Excitement reached its peak on the eve of departure. Students and teachers checked and rechecked their traveling bags to make sure nothing was left behind. Joking and merry laughter lasted until dawn when the teachers, who were to lead the group, whistled and called the students together near the school gate to stand in columns. After opening the gate, the students marched in columns according to their

⁴There were 1,007 students at Sanasarian from 1881 to 1912. Of these, 266 graduated from the Academic Division, 81 from the Normal School, and 69 from the Technical Division. The rest left the school before graduating. Seventy graduates became noted teachers and principals in Constantinople, in various towns along the seacoast, and in villages of the interior districts. Ten graduates left for Europe to continue their education at the university level.

⁵This section has been drawn largely from Mēğērdich Barsamian's work entitled: *Mērnogh Küghi Badmut'yun (The History of a Dying Village)*.

grades, walking quietly through the Armenian quarters of the city, with the intention of reaching the camping place earlier than the previous year.

The military guards stationed at *Gana Tuř* did not interfere with the marchers. From this point on, the band usually played military music, and the students sang as they marched toward their destination. Their voices echoed through the passageways of the great city walls, caused the people to put aside their work momentarily, as they paused to listen with admiration to the harmonious singing and the stamping of feet.

When the group reached the bridge near Těvnig village, everyone knew that he had walked half the distance. By this time, the sun had risen and spread its warm rays over the countryside. The marchers stopped at this point for a short break and, after singing the hymn *Ařavod luso*, had their breakfast.

After breakfast, they continued their walk toward the nearby hills, on the other side of which spread the emerald green camping plain created by a tributary of the Euphrates.

“Stop and pitch the tents!” was the happy command.

Upon arrival, everyone was busy setting up tents in predetermined places. Soon there came into being a small tent town equipped with the basic necessities for sanitary living. The next thing was the rebuilding of the dikes that had been washed away by the spring thaw in order to dam the waters of the stream called Sěrdatzor and to build small swimming pools there.

In the meantime, the principal, teachers, and their families, followed by several carts loaded with medical supplies, provisions, and various other articles, arrived from the city. These were distributed and put away according to the need. Every morning at sunrise, violin-playing students walked around the tents, playing softly the religious hymns *Ařavod Luso* and *Aghotaraně Pařs'veřsav* (*The House of Prayer Is Open*). The students marched to the pools in small groups with admirable military discipline, bathed there briefly and returned to the tents wrapped in their towels.

When the breakfast bell rang, they hurried to the huge dining tent and, together with the supervising teacher, sat around the tables to regale themselves with fresh milk, tasty honey, pure butter, eggs, cheese, and olives. During breakfast, the teacher in attendance outlined the day's activities and decided whether to climb the nearby mountains and walk through the flower-filled valleys or visit the

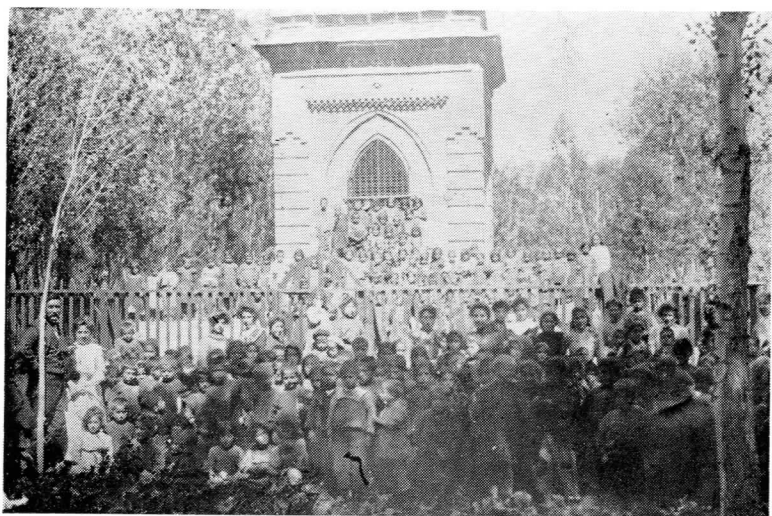
Garmir Vank' and Khachgavank' monasteries.

Those who preferred to remain in camp were required to attend study periods according to their grades and their educational needs, which began about one hour after breakfast. Under the supervision of their teachers, the most promising students were taken out to practice hunting and to study various geological and botanical phenomena.

Those who did not participate in the daily excursions were led to swimming pools twice a day before lunch and dinner. Experienced swimmers were usually taken to the waterfalls, where they were allowed to dive into the foamy water below.

In the evening, students took the school band with them and marched to the nearby exercise grounds where peasants came from Sërdatzor and other Armenian villages to watch the students do folk dances and exercises and to sing patriotic songs until bedtime.

The days and the weeks were thus turned into unforgettable months of happiness until the time to return to school arrived. Thereupon, this large family of teachers and students returned to Garin with refreshed minds and healthier bodies to prepare for the beginning of the new school year in September.



Ardzenian School, established in 1811, its students in front of the Russian Soldiers' monument, erected in 1878, with the belfry of the Armenian Church in the background.



Hripsimian School science class.



Hripsimian students and faculty in 1911.



Hripsimian students with Director Yeghishe Doursounian in 1901.



Yeghishe Doursounian
Director of Hripsimian School



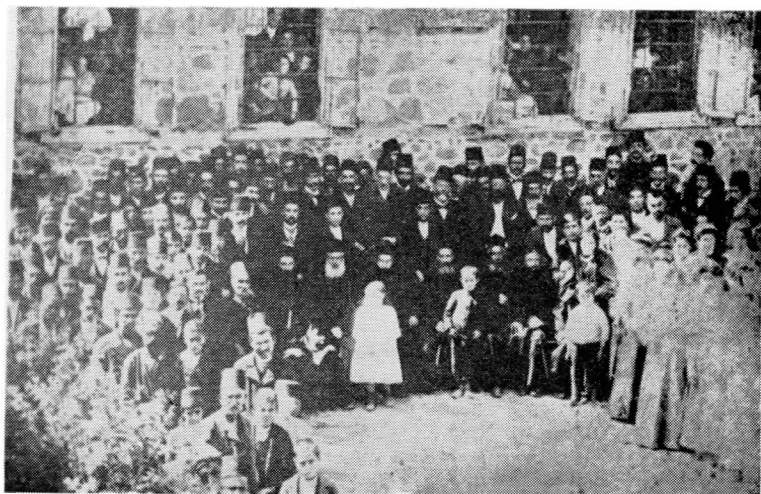
Hripsimian students folk dancing at an outing.



Hripsimian faculty and students.



Hripsimian School faculty with Director Rosdom
(front center with cane)



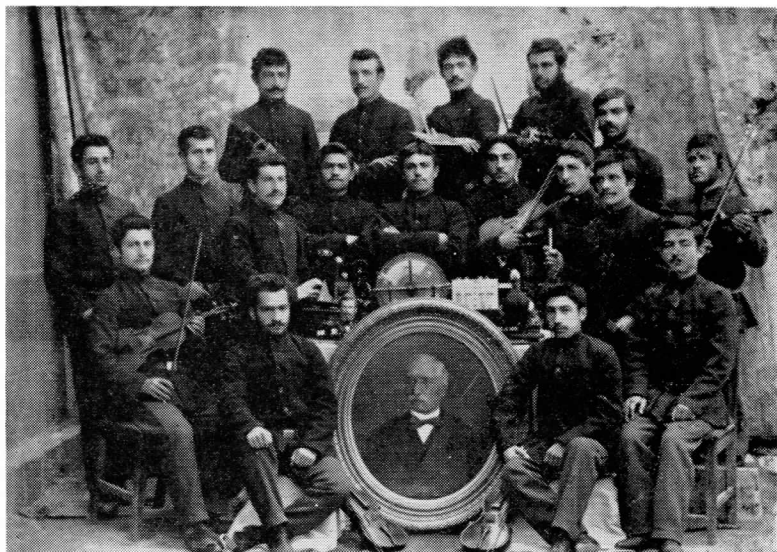
Kavafian School inauguration ceremony with benefactor M. Kavafian standing behind the Primate.



Megrdoch Sanasarian
founder and benefactor of the
Sanasarian School



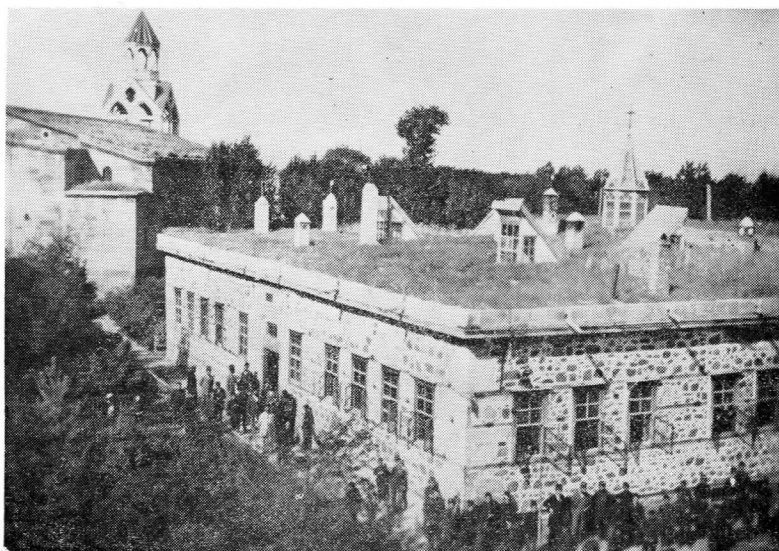
Garabed Yeziantz
co-founder of the Sanasarian School



Sanasarian students with the picture of the founder and benefactor of the school.



Sanasarian School Faculty



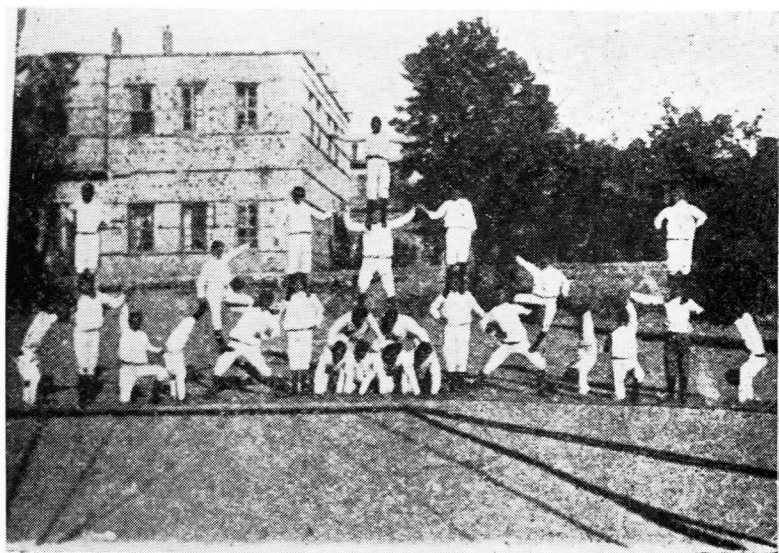
One of the Sanasarian buildings showing the Armenian Church and belfry in the background.



Sanasarian School trustees with Primate Bishop Saadetian.



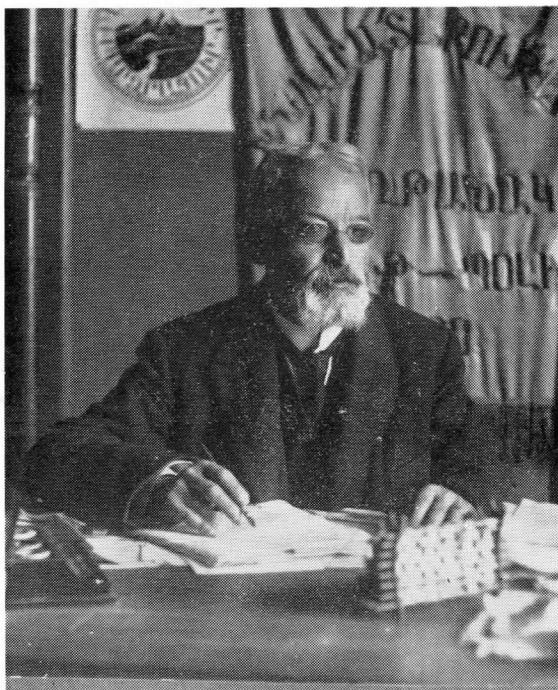
Sanasarian students skating



Gymnastics at Sanasarian School



Sanasarian students vacationing at Serdatzor and their tents.



Kevork Aboulian
Director of Sanasarian School



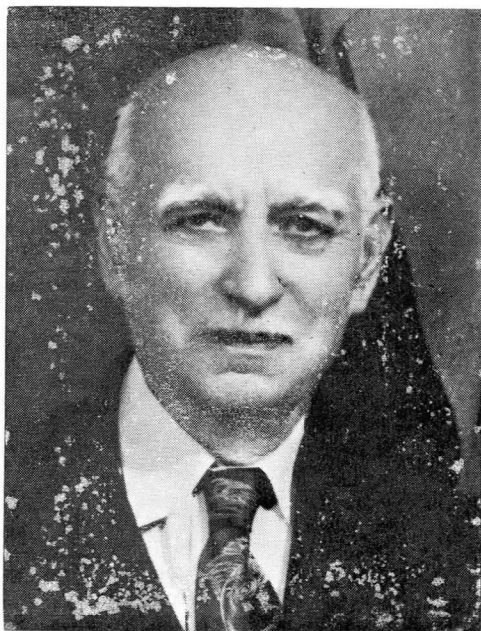
Kevork Aboulian with his children and grandson
 Front row: Kevork Aboulian and Onnik Davidoff
 Second row: Vahak, Hasmig Aboulian-Davidoff and Diran Aboulian



Sarkis Soghikian
 Director of Sanasarian School



Hovsep Madatian
Director of the
Sanasarian School



Simon Aghabalian
alumnus and instructor
at Sanasarian School



Immaculate Conception
Armenian Catholic School for Girls



Cornerstone laying ceremony of the American Missionary School for Girls.
Robert Stapleton, with hammer in hand, American missionary of Garin.
In the back #2. T. M. Cole; #3. K. Kapikian; #4. A. Tutunjian; #5.
G. Baronian; #6. V. Mirakian,

CHAPTER III

EDUCATORS OF THE SANASARIAN SCHOOL

It is appropriate at this point to present brief biographical sketches of the first three principals and a few of the many devoted teachers of the Sanasarian School, who must be regarded as heroes for having assumed the impossible task of enlightening young minds in the stultifying and oppressive atmosphere of Abdul Hamid's Ottoman Empire.

Kevork Apulian

Kevork Apulian was one of the first three principals of the Sanasarian School. Although not a Gariner by birth, he was loved and respected by the Armenians of Erzurum in general, and by Sanasarian students in particular.

Born in Tiflis, Georgia, on October 23, 1856, he graduated from the Nersesian School of that city in 1873. As a scholarship student of Sanasarian, he went to Switzerland, and he graduated from the École Normale of Zurich in 1875. He continued his education in Germany at the Universities of Iena (1875-77), Tubingen (1877-80), Berlin (1880-81), and Cambridge University in England (1881-82), returning to Erzurum the year after the opening of Sanasarian.

Throughout his long career as a teacher and principal, he helped develop the minds of Sanasarian students with the knowledge that he had accumulated in European centers of higher learning. The subjects he taught at Sanasarian included German, history, geography, and the violin.

He was married to Diruhi Muradian, who came from a well-known Armenian family of Trebizond. This union was blessed with four children, Hasmig, Vahak, Diran, and Nēvart. The latter died during the deportations.

Until his death on September 16, 1933 in Clamart, France, Apulian kept the memory of Sanasarian close to his heart. He deplored the loss of the school, which was caused by a variety of political and personal reasons.

Sarkis Soghkian

Born in Kharpert in 1854, he was one of the first students sent to Europe by Mēğērdich Sanasarian, the benefactor. After completing his studies at the University of Iena in Germany, he returned to Garin and became one of the first three principals of the Sanasarian School. Aside from his administrative duties, he taught German, religion, and piano.

He married the daughter of the well-known Mēğērdich Ballarian of Garin, and they had three sons.

In 1912, when it was decided to move the Sanasarian School to Sepasdia, Soghikian chose to remain in Garin because of his close ties with the Armenians of the city.

During the 1915 deportations, his life was saved by the German consul, who had rented part of the Soghikian home as his residence. He was exiled to Erzēnga, but he ultimately reached Sepasdia, where he remained three years with his family. Then he moved to Istanbul and later to Rochester, New York.

He continued his teaching in Rochester by giving piano lessons and participated in community life as a speaker at-large for the Armenian General Benevolent Union. His very active life came to an end in 1937.

Sarkis Soghikian was survived by three sons. Sanasar, after acquiring his education in Germany, worked for the New York Life Insurance Company as an insurance representative until his death in 1962. The second son, Arsen, worked in the Rochester oriental rug firm of his uncle, Aram Ballarian. He married Siranush Boghosian of Rochester, and in 1941 established his own oriental rug business, which he still operates.

The third son, Ara, never married and is now living in Rochester with his brother.

Hovsep' Madat'ian

This native of Samson, was also among the first students sent to European universities by Mëğërdich Sanasarian. Throughout his long career as one of the first three principals and later as teacher, he taught modern science to the students of Sanasarian. It was through his efforts that the school was endowed with a museum.

Due to his ability to keep friendly relations with influential Turkish functionaries, and because of his mastery of the Turkish language, he was always able to maintain good relations between the Sanasarian School and Turkish officials.

He was married to Sophia P'asdermajian, who was the daughter of the noted P'asdermajian family of Garin. He died in Constantinople, leaving four children: Nëvart, Armen, Zëvart, and Vartan. His two grandchildren, Hasmig Bechidian (Becidyan) and Marlene Skogland, are the only survivors of his family. The former lives in Istanbul, the latter in New York.

Tavit' Umigian

A scholarship student of Sanasarian and educated in Europe, Tavit' Umigian was a mathematics teacher. His deep knowledge of the subject, together with his serious and likable nature, had an important impact on his students.

Asdvadzadur Khachadurian

Like his colleagues, Kevork Apulian, Hovsep' Madat'ian, Boghos Telp'ian, Setrag Soghigian, Simon Aghabalian, Tavit' Umigian, Levon Karakashian, and Rosdom, he was a highly respected teacher.

The subjects he taught at Sanasarian included ancient and modern Armenian, Armenian literature, Armenian history, and the geography of Armenia.

Besides teaching at Sanasarian, Khachadurian played an important role as a member of the newly formed Central Committee of the Armenian Revolutionary Federation and the *Bashdban Hayrenyat's* (Protector of the Fatherland) committee.

He died in Armenia.

Simon Aghabalian

The son of a well-known Garin family, Simon Aghabalian was also

among the students sent by Sanasarian to complete their education in European universities. Aside from teaching at Sanasarian, he taught at Armash and the Mëkhitarist School of Constantinople. He was also employed in the German consulate in Adana. He is the author of memoirs and valuable professional articles.

He died at an advanced age in California, causing great sorrow to all those who knew him. His children Eugénie (Ganan) and Vasken live in California. His daughter, Shěnorhig Pëniryemezian makes her home in Paris, France.

Levon Karakashian

A graduate of Sanasarian School, Levon Karakashian had a long record of service as teacher and principal at Sanasarian, the Melkonian School of Cyprus, and many other Armenian institutions of learning.

He wrote many valuable articles for the *Hairenik Monthly*. Shortly before his death, he wrote a book entitled: *Garno Kavaṛapaṛpaṛě* (*The Garin Dialect*), which was widely acclaimed by philologists.

CHAPTER IV

OTHER SCHOOLS

The Catholic Boys' School

According to Father K'osian, this elementary school was founded in the compound of the Armenian Catholic church of Garin in 1867. Until World War I, the school witnessed several periods of growth and decline. A number of its graduates continued their education at higher level educational centers elsewhere. Aside from courses in languages and introductory sciences, the school curriculum included a program of rigorous religious instruction.

The Catholic Girls' School

This school located on the corner of *Frenk Mahlesi* and the so-called *Musellē* Square, was housed in an attractive two-story building attached to *Anarad Hēghutyun* (Immaculate Conception) convent and was run by Armenian nuns of that congregation.

Students were taught sciences, Armenian, and French. Although the religious atmosphere was strong, the spirit of national awareness was cultivated at this school as in the Catholic Boys' School. The school gave a new generation of educated Armenian women.

The French Lycée

Located on *Fenerji Aghpyur* Street and facing the French consulate, the school was operated by Armenian Franciscan fathers. The building was a rather beautiful three-story construction. Its educational standards were high, equal to Sanasarian's, but it had fewer

pupils. The subjects taught included Armenian, Turkish, French, and sciences. The school orchestra of string instruments was well-known in Garin.

Students came from various religious denominations. Besides Catholics, there were students belonging to the Armenian Church and even a number of Turks (including the two sons of governor Tâhsin Pâsha.)

During the deportations, this fine school met the same fate as the other Armenian institutions of learning.

The Protestant Boys' School

Until 1897 the school was known as *Masyat's Varzharan*, but in 1898 its name was changed to *Mancheru Partzrakuyun Varzharan* (High School for Boys).

Located near the Armenian Protestant Church, it had a side passage that led to *Kömrigin Yedev* Street. It had a modern three-story building with sunny classrooms, a large lecture hall, and a schoolyard. It was built and financed by the American Board of Missions and was under the jurisdiction of its non-Armenian Protestant representative. Its educational level was that of an American Junior High School.

In spite of the efforts of its director, Reverend Stapleton, the school was closed in 1914, and most of its students were drafted to serve in the Turkish army.

The Protestant Girls' School

This also belonged to the American Board of Missions and had a more beautiful building than the Boys' School. The kindergarten was located on the first floor, and the remaining two floors were reserved for the elementary division. The overwhelming majority of these students came from Armenian families residing in the area who were members of the Armenian Church.

The Girls' School, too, was of junior high level, and the education it gave was characterized by the same spirit as prevailed at the Boys' School. The Turks closed the institution in 1914.

The Number of Students in Armenian Schools

The following figures were prepared by a sub-committee of the Armenian Educational Council of Garin in 1913 after its members

visited all Armenian schools of the city:

Sanasarian School	182 students (male)
Hēripsimian School	427 students (female)
Ardžēnian School	260 students (male)
Ardžēnian Kindergarten	329 students (co-ed)
Mēsērlian Kindergarten	113 students (co-ed)
Mēsērlian School	253 students (co-ed)
Der Azarian School	65 students (co-ed)
Der Azarian Kindergarten	136 students (co-ed)
Kavafian Kindergarten	178 students (co-ed)
Aghabalian Kindergarten	131 students (co-ed)
Catholic Boys' School	45 students (male)
Catholic Girls' School and Kindergarten	150 students (co-ed)
Franciscan Lycée	86 students (male)
Protestant Boys' School	86 students (male)
Protestant Girls' School and Kindergarten	<u>155 students (co-ed)</u>
TOTAL	2,596

It has been impossible to determine the number of Gariners enrolled in various schools in Constantinople, in foreign countries, and in the local Turkish schools.

PART SIX

CHAPTER I

FAMILY STRUCTURE, HOSPITALITY, AND THE ROLE OF WOMEN

By nature Gariners were friendly, sincere, cheerful, pious, hospitable, and industrious. A visitor who crossed a Gariner's threshold was considered a "guest of God" and as such, was always welcome, even if he were a stranger.

After the usual greetings, the guest was led to the *medz oda* (large room), where all the members of the family, from the oldest to the youngest, came in to welcome the newcomer. Later, a young girl, the youngest daughter-in-law, or a smiling youth, brought warm water, soap, and a towel for the guest to wash his hands. The guest then thanked God and expressed his appreciation for being the guest of such a refined and polite family.

With these formalities out of the way, the guest was served a cup of fragrant Armenian coffee and jam. Somewhat later, he was offered a bottle of *oghi*¹ and a trayful of dried fruits, nuts, pastries, and hors d'oeuvres to nibble on until the table was set. At the table, he was seated at the right side of the head of the family. If there were several guests, they were seated according to their age at the left and right of the host. After that, the senior members of the family took their seats.

Whenever there were no guests present, men sat around the main table² while the lady of the house, her daughters-in-law, and her older daughters dined at another table. Children, on the other hand, hurried eagerly to a table reserved for them, where after the conventional

¹An alcoholic drink made from raisins or dried mulberries.

²Families having fewer members, as well as the so-called "modern" ones, usually dined together.

prayer they had their meal, supervised by a young daughter-in-law. The children finished their meal with a second prayer, after which they were asked to wash their hands and mouths and go to *bēzdig oda* (small room) for a brief period of recreation before they went to bed.

The grandparents of the family were highly respected, and their word was often law. Middle aged members received their share of deference. To lack an elderly person at the head of the family was to lack a crown on one's head. To be without a child was to have a void which one must beseech God to fill. The practice of living in a patriarchal system sometimes created huge households. At times, several brothers occupied the parents' home with their families so that at any one time as many as forty persons might live in the same house as one big family.

Household duties were the sole responsibility of the mother-in-law. It was she who distributed the chores among the various members of the family. Grown-up daughters and daughters-in-law had their respective duties: one had to cook; another had to clean; another had to do the sewing and mending; and the rest had to attend to milking and preparing butter, cheese, and yoghurt.

If a family was wealthy, these duties were performed by servants and cooks. On particular occasions, all families hired specialists, who were assisted by servants and members of the family.

The women of Garin were hard working, good natured, and witty. They respected their husbands and preserved the family honor. Their love for their children knew no bounds, yet it was not so excessive as to lead to pampering.

If they had the misfortune to lose their husbands, or if their husbands had gone to other countries in search of work, they never sought charity. Nor did they allow themselves to be burdens on others. Instead, they went to work for wealthier families. They washed, cooked, sewed, and performed whatever honorable work they could in order to provide a living for themselves and for their children.

The women in the well-to-do families devoted considerable time, money, and energy to the care of the poor, the sick, the orphans, and widows and assisted them in their own quiet way. The peasant women worked hard at home and in the fields, side by side with their husbands and brothers. Physically, they were sturdier than their sisters in the cities, but spiritually and personally, they possessed the same qualities.

CHAPTER II

CHILDBIRTH AND BAPTISM

Armenians are a fecund people. In spite of many difficulties confronting her, an Armenian woman was able to give birth to a large number of children, raise them, and give them the best possible education. She was the pillar of the Armenian family, its perpetuator, and its protector.

At a time when many of our neighboring peoples considered women as chattel, to the Armenians a woman was a precious God-given gift. Pregnant women in particular were the object of respect and solicitousness for Gariners.

For a mother of Garin, it was a heavenly duty to nurse her infant with her own milk. If, for any reason, she was unable to perform this task, she was obliged to ask one of her relatives to nurse her child. In case she could not find a lactating mother among her close relatives, she hired a healthy Armenian wet nurse, for that purpose.

Every precaution was taken to insure that a mother remained milk-bearing and no one except the physician dared to recommend animal milk for an infant. The milk of a mother who had given birth to a healthy son was also used as medicine for those who had an eye disease, the donor receiving many blessings from those who were cured.

An unbaptized infant was not considered a true child by Armenians. He was merely a baby. He received loving care, but he was never kissed, no matter how clean he was, even after a bath, for he was viewed as still "dirty with Adam's sin." After baptism, the child was considered to have become a Christian Armenian and "a clean infant by the grace of the Holy Spirit."

Baptizing an infant was a special occasion for the baby's family, relatives, and friends. The most important individual on such an occasion was the godfather no matter what his age.

All the necessary arrangements for the post-baptismal festivities were made well in advance. Early in the morning, the godfather's family bathed the infant thoroughly, dressed him in his best clothes, and without informing his mother, took the child to church. There the waiting parish priest performed the holy sacrament of baptism, and the infant was taken home, where everyone congratulated the grandparents, as well as the mother, who was still in bed.

Everyone then turned to the godfather and said: "Gēnkahayr, vartzkēt gadar, ukhdēt Yerusaghem . . ." ("Godfather, your task has been completed").

After placing the cruet containing the holy chrism beside *Asdvadzadzna surp t'atig*,¹ and opening the gifts, everyone settled down to eat, drink, and celebrate the occasion until late in the night.

¹This was a sponge-like, multi-branched plant which freshened up every time it was dipped in water. It was usually placed beside the child-bearing mother.

CHAPTER III

NAME DAY CELEBRATIONS

In line with Armenian tradition, Gariners did not celebrate birthdays. Instead, they celebrated a person's name day. That name had to be the same as that of a saint mentioned in religious books whose name day was observed by the Church.

This does not mean that all Gariners had names associated with religion. On the contrary, the majority of them bore the names of their forefathers, while other names were derived from various natural phenomena, objects, and human sentiments. They included: *Haig, Aram, Anahid, Asdghig, Masis, Arax, Dikran, Diran, Hayguhi, Diranuhi, P'aylag, T'solag, Arek, Arshaluys, Věrezh, Hěrayr, Hěranush, Siranush, Siragan, Sirarpi, Dziadzan, Dzovinar*, etc. Names of religious origin included: *Hovhannes, Hagop, Marfa, Saŕenig, Kayaně*, and others. All non-religious names were celebrated on Shrovetide, prior to Lent.

All name days were celebrated with great pomp every year and were marked by dancing, singing, eating, drinking, toasting, and joking. The only exception occurred when a person and his family had experienced a great misfortune or were in mourning. Then there were no celebrations.

CHAPTER IV

MARRIAGE

The Dowry

Among the Armenians, it was considered so important to have a son that the family without a child was considered a "hearth without a fire." The poor considered themselves doubly unfortunate if their children were all girls, for a girl's marriage was influenced not only by her physical and personal qualities but also by her family's reputation and the amount of her dowry (*ozhid*). A girl without a dowry could at best marry a widower or penniless boy like herself. The daughters of well-to-do families were thus considered to have been born lucky and were often envied by the poorer classes. Regardless of class, however, all Armenian girls of Garin were expected to learn sewing, needlework, and lace making in order to supplement the jewelry and the financial gifts made by their families as dowry.

Parents had to be extremely cautious not to dishonor the good name of the family and to avoid making enemies. They never talked about the virtues of a daughter, since a girl praised by her mother was to be avoided, while a girl praised by neighbors was to be sought after.¹ Marriages sealed by free choice in love were quite rare and subject to gossip and slander.

Preparing the Parents and Prospective Groom

A young man's marriage did not entirely depend on his willingness,

¹There is a saying in Armenian which advises: "Leave and run away from the girl praised by her mother; seize and run away with the girl praised by her neighbors."

maturity, health, or ability to work. It was also dependent upon tradition and customs.

The consent of his parents was the most important precondition. Hence, he was obliged to find someone among his close relatives who could assist him. Such a person would take it upon himself to make the boy's parents understand that it was time for their son to get married.

If the parents saw no reason to oppose, they began to talk in their son's presence about their desire to see him go to the altar. The boy dutifully "consented" by saying: "Let your will be done. Do as you like."

Choosing a Bride

Soon after the marriage decision had been made, a few of the senior members of the family, together with the godmother, invented pretexts to visit families in their own social class who they knew had eligible daughters. If one of the members of the family already knew that the boy was in love with a girl, he joined the group,² because he "knew the boy's tastes." Obviously since this was traditional practice, the "unexpected" visits were not a surprise to the families that had marriageable girls.

The critical moment arrived when the young lady entered the room to serve coffee and refreshments. Her features, her movements, all her manners were closely scrutinized by every member of the visiting family. Undoubtedly, shy girls found this an almost excruciating experience. The more sophisticated could not fail to derive some satisfaction from being the center of attraction.

After a number of such visits, the bride seekers returned home fatigued, and in the presence of the men of the family, exchanged opinions about the girls they had seen that day.³ When a decision was reached, someone was sent to inform the girl's family that they would soon be visiting them again in order to ask for their daughter's hand.

The Arrangement

If the girl's family accepted their proposal, the most important

²One might call this group "The Search Committee."

³During such discussions, the person who knew the boy's secret praised the girl whom the boy loved, and spared no effort to assure the choice of that particular damsel.

members of the boy's family, bedecked in their Sunday best, went to the girl's home accompanied by the godfather and godmother.

Once the preliminaries were over and the little amenities had been observed, the godfather embarked upon extolling the qualities and virtues of the boy. Obviously, the girl's parents had to respond by pointing out the unusual merits of their daughter.

If the proposal was not accepted, the rejection was firm but polite. Otherwise, the parties came to an understanding and made the necessary arrangements for the couple's formal engagement. This entire event was called *khēnamakhosutyun* (discussion of becoming in-laws).

The Promise

The next step in the process was the *khosk' gab*, the formal promise. In order to sanctify the preceding oral arrangement, the boy's family and godparents, together with the parish priest, visited the girl's home on a prearranged date. While everyone was engaged in friendly conversation, the future bride entered the room gracefully and proceeded to kiss the hands of the guests one by one.

Thereupon, in front of the happy but tearful eyes of his wife, the boy's father took a precious gift out of his pocket (usually a pearl necklace or a cross with a gold chain), and following the priest's blessings, presented it to the girl. After an exchange of kisses and congratulations, the wedding date was set, and a small celebration followed.

The Formal Engagement

The two families and their close relatives gathered at the girl's home on the day of the engagement. It was the first time that the future groom visited the girl's home.

After some drinking of coffee and *oghi*, accompanied by animated conversation, the priest stood up and asked the godfather to hand him the engagement ring. He directed the young couple to sit together for the blessing of the ring followed by the chanting of a hymn. Then he gave the ring to the groom, who slipped it onto the girl's finger.

Joyous cries rang throughout the house in celebration of the fact that those present were no longer strangers but "in-laws by the will of God." Now the real celebration began, as the music played and the guests ate, drank, and danced until the early hours of the morning.

Visiting the Future Bride and Groom

A few days later, the future groom's more distant relatives usually paid a visit to the future bride, bearing valuable gifts (mostly jewelry) and happy over their "red-cheeked future bride."

The relatives of the girl reciprocated by calling on the boy's family in much the same manner as above, this time bringing gifts for the boy.

Going to the Bath⁴

After meticulously made arrangements, the couple's families took the girl to the bath. This was more than an excuse for fun and festivities. It was an opportunity for the boy's family to discover any physical defects the bride-to-be might have. If the young lady passed the test, everyone had a good time and returned home satisfied and looking forward to the next event in this apparently interminable series of steps leading to the altar.

As in other instances, what was done to the girl must be done to the boy. The latter, too, was taken to the bath, where the fun was less restrained as the men ate, drank, and made merry to the accompaniment of the music which echoed throughout the bath, which had been rented for the exclusive use of the party.

Hina

When it was clear that all the necessary preconditions of marriage had been fulfilled, and there was no fear of objections or termination of the engagement, the sending of the *hina* followed.⁵ This was a signal that the marriage ceremony would take place in two or three days.

Before the arrival of *hina*, close female relatives and friends gathered at the girl's house. When *hina* finally arrived, it was wel-

⁴One of the largest, cleanest, and most modern bathhouses of the city at that time was built by an Armenian named Garabed Pastermajian. The Turks killed him while he was standing in front of the bathhouse soon after it was finished. It is now very much in use in Erzurum under the name of "Fuadiye Hamami."

⁵*Hina* consisted of a trayful of sweets and dried fruits, in the center of which was the bridal veil under a piece of gold. It was usually covered with a delicately embroidered cloth.

comed with shouts of joy and dancing. Then everyone gathered around the tray and, with great curiosity and excitement, removed the cover. After appropriate exclamations and expressions of delight over its contents, they wished one another the same happy fate some day.

After tasting a piece of candy from the tray, each one placed her gift around the *hina*. Upon properly admiring each gift, the future bride thanked them all warmly. Thereupon, they resumed their singing and dancing, which lasted until the next morning.

Going after the Bride-to-Be

In Garin, marriage ceremonies were usually held in the evening.⁶ The day before the wedding was spent in the preparation of generous quantities of food and drink by the families of the bride and groom. Relatives and friends gathered in great numbers at the two homes, especially at the home of the groom-to-be.

Soon the critical hour arrived. The young man's guests had to go after the bride-to-be. If her residence was near, they walked. If it was far, they climbed into their carriages or sleighs, depending upon the season, and followed the musicians and *mashallas*⁷ in a happy procession to the young lady's house. The neighbors filled the streets to watch the pre-wedding procession wind its way toward the residence of the lucky girl who was the object of all this activity.

Before reaching its destination, the procession was stopped several times by persons who sacrificed a lamb in the expectation that they would be paid for their efforts. Indeed, the godfather hurried to pay them what they demanded and usually even more, so that the wedding procession might be allowed to continue. Even so, there were cries of "It's too little" and "*shabash*" ("not enough").

The arrival at the girl's house was the signal for another period of merriment terminated by a brief religious ceremony. The playing of the touching *Geldi Gechdi Güzellerēn Kervani* (*There Has Come and Gone the Procession of the Beautiful*) was the cue for the godfather and godmother to lead the weeping bride-to-be into their carriage and on to the Church.

⁶In the surrounding villages, they were held in the daytime.

⁷These were lanterns with candles, fixed on beautifully designed round wooden trays mounted on long holders and carried on high by torch bearers.

The Wedding Ceremony

The bride and the groom-to-be, the godfather, the godmother, and the candle bearers, followed by the guests, entered the church and proceeded to the altar, where the priest was waiting for them dressed in his ceremonial vestments, with a cross in one hand and a Bible in the other.

After the very symbolic and characteristic wedding ceremony of the Armenian Church,⁸ the guests on the groom's side proceeded to the *harsnedun* (bride's new home), where merrymaking continued until the next morning and very often for several days. The following morning, some of the guests who had celebrated the wedding at the home of the bride's parents brought the dowry chest to the *harsnedun*.

After friendly greetings, those present gathered around the dowry-chest, at which time the bashful bride, accompanied by her brother, approached the chest, opened it, and took out the gifts one by one. The first ones were for her father- and mother-in-law and for her brothers- and sisters-in-law. She presented the gifts and kissed their hands one by one, receiving kisses from them in return. The rest of the contents of the chest constituted the dowry proper, which was then carried to the "honeymoon room" and placed there with a thousand blessings and good wishes.

⁸Until 1894, the local Turkish authorities of Garin had prohibited the performance of wedding ceremonies in churches. It was at that time that Haji Hovhannes Der Melkisetegian, due to his friendly relations with the governor of the day, succeeded in getting the ban lifted and had his son married in church.

CHAPTER V

PĚNAGHON

Winter is very severe and long in Garin, sometimes lasting five or six months. Blizzards are common, and the heavy snow remains on the ground for weeks at a time, blocking most roads and hindering transportation. Gariners were, therefore, accustomed to storing all their necessary winter provisions far in advance. This storing of supplies, called *pĕnaghon* by the natives, usually began early in the summer and continued until autumn.

In late spring, the people gathered or bought many kinds of herbs: watercress, parsley, tarragon, basil, etc. They were washed and spread on clean sheets to be dried in the sun and later kept in *khasigs*.¹ Green beans, eggplants, and squash were strung on heavy twine and similarly dried. Many foods were salted and preserved in larger *khasigs*. They made an abundant supply of tomato sauce, and pickled turnips, cabbages, beets, cucumbers, green peppers, and watermelons. All of these were kept separately in large *pĕghughs*,² which were usually placed in the cellar.

In late summer, the supplies of rice, barley, lentils, cracked wheat, chick peas, dry beans, corn, and especially flour were secured and kept in large chests or bins.

When the weather grew colder, Gariners bought salted dry fruits and prepared *artar yugh* (animal fat melted and purified through boiling), and *ghavurma* (meat cooked in its own fat) which was kept in

¹Clay vessels with lids.

²Huge barrel-like vessels which were made of clay and had wooden lids.

cans. They also prepared *sujukh* (seasoned, dried meat), *basderma* (seasoned dried beef), and smoked cow tongue, and hung them in a dry corner in the cellar. Honey and syrups made from fruit juices, were similarly prepared and kept in *budugs* (clay vessels) and placed in their proper places.

Great quantities of large onions and garlic hung in braids in the storehouse, where cabbages, potatoes, and radishes could also be found piled in various corners. It was also in the storehouse that Gariners buried their turnips and carrots in the ground. The winter supplies of coal, firewood, charcoal, hay, and feed grains helped pack the available space in an already full storehouse.

The lengthy arrangements for the *pēnaghon* ended with the preparation of fruit preserves, after which the members of the family could rest easy, finding comfort and relief in the knowledge that their household was well-stocked with provisions, for which they thanked their God.

CHAPTER VI

BAKING BREAD

When baking time arrived, the grandmother¹ asked the daughters-in-law and girls to wash and prepare the snow white sheets, which were used for drying the bread, and to replace them on the uppermost shelf of the *dolab* (special cabinet for storing food). The men were asked to carry the flour to the *tonradun* (the room containing an oven dug in the ground), and the *hat's pat'sogh* (the person who kneaded the bread, the bread maker) and *hat's yep'ogh* (bread baker) were notified to come on a certain day to prepare the bread.

The *hat's pat'sogh* and the *hat's yep'ogh* were women who specialized in this work and gained their livelihood from it. The night before their arrival, the girls in the family washed their feet thoroughly, pared their toenails, and climbed into the large wooden *dashd* (dough kneading tub), where they worked the mixture of flour, water, salt, and yeast with their feet until the grandmother decided that the dough was ready. When this operation was completed and the tired but happy girls climbed out of the *dashd*, the grandmother made the sign of the cross over the dough and blessed it, saying: "May the beneficence and munificence of God be upon you." She then covered the dough with the *tasrag*² and other coverlets, and proceeded to check whether the *khoncha*, the *kërtnag*, and the *pa'at'*³ were all located in their proper places.

¹If the grandmother was not living, the oldest woman in the family had this responsibility.

²A special cover used exclusively for covering dough while it rises.

³*Khoncha* is a round wooden table, while *kërtnag* is a kind of rolling pin. *Pa'at'* is made of hardwood, covered with a heavy cloth, and used to apply the flattened dough to the hot walls of the *tonir* (oven).

The *hat's pat'sogh* and the *hat's yep'ogh* came at dawn. They changed their clothes, donned aprons, and while one began to prepare the balls of dough, the other started the fire in the large, deep *tonir*.

Calling on the Virgin Mary, the *hat's pat'sogh* kneaded the balls of dough until they were flat and round (approximately the size of a large pizza) and passed them to her fellow worker. The latter then tossed the flattened dough from one hand to the other and spread it on the *patat'*. She then applied it quickly to the hot wall of the *tonir*.

When the bread turned the color of corn and gave off its familiar aroma, the *hat's yep'ogh* took it out of the *tonir* and threw it onto the *desdekhun*,⁴ whence they were immediately picked up and laid side by side on the sheets which were spread on the floor. The bread was then dried thoroughly and placed in the *hat'sin t'otjk'*⁵ or taken to a special section of the storeroom to be kept for future consumption. Before the baking came to an end, the children usually gathered around their grandmother and urged her to ask the bread baker to make some *p'uluj'*⁶ for them.

The grandmother always sent some parcels of freshly baked bread to family members living away from home. She did the same for her needy neighbors. As her two hired hands completed their work and prepared to go home, she gave each of them a bagful of bread to take home with their wages. Thus terminated one of the important annual events in the life of a family.

⁴The *desdekhun* is a clean cloth which is also spread under the dining table to protect the carpet from getting dirty.

⁵A cradle-like apparatus, made by a board about six feet square, hanging by ropes attached to its four corners.

⁶Various human or animal-shaped pieces of bread which the children liked very much and ate with great gusto.

CHAPTER VII

THE WASH

Next to general house cleaning and bread baking, one of the major household tasks of the women of Garin was the "main wash."

Multi-membered and well-to-do families of Garin, aside from the ordinary daily wash, did a number of "main washes" throughout the year. These either preceded the important holidays or followed the return from the bath.

Whereas daily washes were carried out by the female members of the family, the "main washes" were usually done by laundresses who were hired especially for the occasion. The wash was not considered a "good wash" unless the sheets and underwear were "white as milk and soft as freshly fallen snow," and the colored clothes and draperies kept their bright colors, yet smelled "fresh as incense."

The demanding Gariners never entrusted their laundry to a woman they did not know. If necessary, they preferred to postpone the wash somewhat in order to secure the services of their favorite laundress.

Bedspreads, sheets, and quilts were changed and washed every time the laundress came even if they had been changed the day before. The wash was hung on clean clothes lines in the open air and left to dry in the sunshine.

CHAPTER VIII

GOING TO THE BATH

This was one of the days to which most women of Garin looked forward, but it was the nightmare of the children.

Preparations for going to the bath presented a delightful task for the young girls of the family. On such days, they fetched the *legen* (a large copper vessel), the *yedek'* (a vessel like the *legen*, but smaller), the *parkhaj* (a small copper pail), the mugs, and the *kildan* (a beautiful copper box with a lid) and placed all the necessary articles¹ in these vessels.

They also placed their *peshdēmals*² and their food (bread, cheese, boiled potatoes, vegetables, beans, pickled cabbage, etc.) in a separate bag to be taken to the bath with them. All these articles were then bundled in a rug and sent in advance to the bathhouse where the *ebē*³ put them in the place reserved for the family.

Immediately before their arrival, the *telleḡs* (attendants in a bathhouse) carried these articles to the *hüjürēs*. The poorer families carried their own belongings and took their baths in special areas near the *hüjürēs*.

Before warm water was supplied, some of the wealthy persons put on their *nalēns*⁴ and proceeded to the *göbek*.⁵ They loosened their

¹They included: towels, underwear, comb, soap, the *kesē* (a kind of glove made of black cotton cloth, used to scrub the body), fresh coffee, teaspoons, etc.

²Sarongs of fine cotton or silk worn by bathers in the bathhouse.

³The *ebē*, owner or the man in charge of a bathhouse. He collected the fees and looked after the articles belonging to his clients.

⁴Wooden sandals ornamented with mother-of-pearl. A simpler type was used at home.

⁵The central part of the interior of a bathhouse which was usually paved with fine stones. It was a foot or two above floor-level.

p'eshdēmals and lay on the warm pavements in order to perspire.

Pandemonium broke loose when the *suji* (water distributor) climbed up to turn the huge faucet of the *Kheznē* to fill the *legens* with hot water. This done, she proceeded to supply hot water to the *hüjürēs*. This was a trying experience for the children. Their parents held them between their legs, they soaped and scrubbed their bodies vigorously from head to foot, oblivious to the screams of pain and protest caused by the rough *kēsē* moving up and down rapidly on their tender skins. When the operation was completed, the children were sent out to dress. Later the other members of the family would come out of the *hüjürēs* to join the children. After drying themselves with their *khavlis* (towels) and resting briefly, they took a spoonful or two of powdered coffee mixed with sugar for its soothing effect before they sat down to a light meal. This was the final great event of the bathhouse ritual, and when it was concluded, all the belongings were gathered and given to the *telleg*, who delivered them to the *dun danoghs*⁶ in the yard.

After tipping the *ebē* and the *natērs*,⁷ they went home, where the *dun danoghs* may already have preceded them. One final step was necessary to make the total retreat complete. Those returning from the bath had to kiss the hands of the grandparents and the men folk, who responded with *paghnik'd anush* (Hope you enjoyed your bath).

Going to the bath was a much more interesting event for men because their bathhouses were neither crowded nor noisy. They preferred to go with their friends and relatives. On such occasions, they hired musicians and took with them all the necessities that made for an enjoyable afternoon.

They drank a little, had some hors d'oeuvres, and conversed and joked before they entered the *hüjürēs*. Inside, the *natērs* were waiting for them with all the necessities for a bath, so that when they arrived, they were allowed to stretch for some time on the clean *chilēs* (hard mats covered with white sheets) in order to perspire before they were bathed and massaged. Then it was back to the main room, where they dressed, ate, drank, and danced until they were ready to return home.

⁶Men servants of the family or porters who were generously paid for their services.

⁷Specialized masseurs for men and masseuses for women working in a bathhouse.

CHAPTER IX

VACATIONS AND PILGRIMAGES

Most families of Garin were accustomed to going on vacation during the summer. Before going away, the women cleaned the house, chose the necessary clothes, carpets, rugs, beds, and kitchenware to be taken along. They packed the provisions, baked different kinds of pastries, and prepared all the things that would be needed by the working men of the family, who would remain behind in the city. The women often took handcrafts with them in order to keep themselves busy during vacation.

On bright sunny mornings, the young brides, their friends, and the adventurous young boys hiked to the nearby mountains, fields, and pastures to gather wild flowers, spices, and herbs, which were often dried and set aside for future use in salting, cooking, and preserving.

On other days, they took their clothes, small carpets, rugs, and *běnbul*¹ pillows to nearby streams, where they washed them, dried them on the sand, and returned home refreshed and happy.

To the Gariners a pilgrimage was not only a religious activity but also an opportunity to get away from the prosaic routine of everyday life.

City dwellers and peasants alike participated in the highly popular festivities of the *deris*.² They came to the *deri*, led by musicians and accompanied by sacrificial animals.

¹Pillows filled with soft feathers of hen, duck, or goose.

²See Part Three, Chapter IV.

Entering the church, they whispered prayers as they crossed themselves repeatedly. This was followed by the sacrifice of the animals, whose barbecued meat was distributed to the pilgrims. Once the religious aspect was concluded, the crowd spilled out on to the monastery grounds, where men and women began to sing and dance with joy and enthusiasm. Below is a popular song which might have been sung on such occasions:

*I climbed to the roof and jumped up and down.
When the skylight broke, I fell down.
I tumbled and fell in the tonir.
In the tonir, I found p'acha.
In the p'acha, I found a knucklebone.
I bored a hole and crept into it,
And there I found a pretty girl,
And I kissed and embraced her.*

The village girls, born and raised in a less inhibited atmosphere, were bolder than the city girls. When the music began, they quickly joined hands with the boys they liked and whirled around in lively folk dances, as the gold and silver coins hanging from their braids jingled with their every coquettish move.

The children also participated in the dancing. They imitated the young men and women, but eventually they grew tired and went to join the older people who, unable to dance, usually watched the acrobats and the wrestlers. As the hour grew late, nature took its toll, and gradually the celebration subsided as the pilgrims returned to their homes.

CHAPTER X

VISITATIONS

Visitations were a way of life for the gregarious Armenians of Garin. As the cold weather of the winter months limited daily contact, and as the long summer days gave way to short days and long cold evenings, family visits became almost a necessity. If friends and relatives did not initiate the visits, they were invited to spend the evening with the host family.

When a family wished to pay a visit, it sent a messenger to the persons to be visited. If the messenger happened to be a son, he might say: "My parents send you their greetings and say that, if it does not inconvenience you, they would like to visit you." The reply usually was, "Of course, it does not inconvenience us. By all means, let them come. They are most welcome."

After cordial greetings, the older persons engaged in conversation about current events, while the younger people eagerly waited for the table to be set. The school children, on the other hand, usually gathered in a corner to prepare their lessons for the next day.

While the grandparents refreshed their memories of old days, the young brides and young girls helped the housewife set a table rich in delicacies, after which everyone ate, drank, talked, sang, and enjoyed himself. Very often, there was music and dancing for hours, until it was noticed that the children had long since fallen asleep. Then the guests lighted their *feners* (lanterns) and left after thanking their hosts and inviting them to return the visit.

CHAPTER XI

LENTEN CUSTOMS

The Armenians of Garin were pious and devout Christians. The practice of religious penitence by means of fasting and abstemious living was called *bas bahel*. From Easter to *udik'* (Ascension Day) represented the period during which there was no fasting and no restriction on food. After Ascension Day, there was fasting every Wednesday and Friday as well as during the week preceding important feasts.

Medz bas (Great Lent) was the fifty-day period preceding Easter (*Zadig*), during which the whole family fasted. The last days of Holy Week, in particular, were fasting days for women.

To children Great Lent seemed like a year. Had it not been for the appetizing smell of *Khedzagh* (a roasted cereal) mixed with raisins and *hadig*¹ (boiled grain), the coloring of Easter eggs, and the excitement of singing *avedis* (good tidings), Great Lent would, indeed, have been unbearable for them.

During this period, in response to the children's complaints, grandmothers exhorted them to eat whatever they were given without making derogatory remarks about spiritual matters which they were unable to comprehend.

One of the greatest pleasures for youngsters during Great Lent was

¹*Hadig* was the name given to the boiled whole wheat grain prepared especially for Palm and Easter Sundays. Mixed with seedless dried fruit, it was a delicious treat for young and old alike.

the pulling out of feathers from the *akhloj*² hanging from the skylight every weekend until it was time to pull out the white feather on Holy Saturday, at which time they thanked God that the fasting period was finally over.

On Easter Sunday, when during the Divine Liturgy, the priest raised the Host and chanted "Take, eat; this is My Body", the boys took boiled eggs out of their pockets, removed the shells (which they replaced in their pockets) and proceeded to eat the eggs as part of the ritual. Then they crossed themselves and followed the remainder of the long services with all the patience of which they were capable until the priest said, "Go in Peace, and may the Lord be with you all. Amen." Thereupon, they returned home to kiss the hands of their elders and to sit down to the much awaited sumptuous Easter meal.

Immediately after the meal, they ran, joined their friends, and went to visit the neighbors and relatives, whom they greeted with:

Christ has risen. Happy Easter, good tidings.

Angels in the heavens above, good tidings.

Christ has risen from the dead, good tidings.

These bearers of good tidings received boiled eggs, fine pastries, and small change and hurried to the cemetery to participate in the egg breaking.³

Such visits were also common at Christmas time, when boys and girls, defying the cold and the snow, went out to carry the great news of the birth of Christ to their neighbors and relatives as they sang *Khorhurt Medz* ("Great Mystery") and *Krisdos Dzēnav* ("Christ Is Born").

²This is a large onion on which are stuck six colored and one white feather. As soon as Great Lent begins, a stone is attached to the under side of the onion, and it is hung from the *khatchk'* (the skylight). One feather is pulled from the onion each weekend. Since each removed feather represents an elapsed weekend, the *akhloj* serves as a lenten time table or *calendar*, by means of which everyone can tell how much of Lent has gone by and how much still remains.

³Egg breaking was a big event. One person held a boiled egg in his fist, allowing the nose or the broad end to show between his thumb and forefinger. Another person hit the egg with the corresponding part of his boiled egg. When one of the eggs cracked, the holder of the egg turned it upside down so that he had an uncracked end. The process was now repeated. Whoever held the egg which was broken at both ends was declared the loser and had to surrender it to his opponent, who took it home, gave it away, or ate it.

*Ag̃rahadig*⁴ was another important celebration. Whenever an infant's first milk-tooth was ready to come up, elders watched his gums closely, and when the tooth appeared, there was a rush of congratulations. Traditionally, the person who saw the tooth first had the right to choose the date for *ag̃rahadig*, at which time he was given the privilege of throwing a handful of *hadig* on the infant's head.

The *ag̃rahadig* celebration followed a set pattern. The infant was seated on an embroidered *desdekhun* which was spread on the rug in the center of the room. A number of different articles and toys, symbolizing such things as knowledge, wisdom, and craftsmanship, were scattered around him. When the *hadig* was poured on his head, the confused infant automatically stretched his hand to grasp one or more of the surrounding objects that attracted him. On the basis of this selection, the child was supposed to become an artisan, a professional person, or whatever else the imagination of his audience visualized. Next the infant was kissed by everyone and given to his mother, who took him to his cradle while the guests continued to enjoy themselves.

⁴*Ag̃rahadig* is the name given to the boiled wheat grains, often mixed with dried fruits and almonds, used at the celebration that takes place when the child's first tooth erupts.

CHAPTER XII

VIJAG

Ascension Day, besides its religious meaning, had special significance for girls who had attained the age of puberty.

On the Wednesday evening preceding Ascension Sunday, the oldest youth of the family went to seven different fountains, took a cup of water and a little sand from each, put them in a small pail and entrusted it to his grandmother upon his return. He then went out once more, if another young man had not already done so, to gather fresh greens from seven different roofs in the neighborhood, put them in a bag and returned home. The grandmother washed them, placed them in the pail, put a pretty little cover on it as she whispered a prayer, and gave it to her favorite granddaughter. The latter collected pieces of jewelry from each of her sisters and friends and placed them in the pail full of water and greens. Now there was nothing to do but to wait for *vijag* (the drawing) on Ascension Sunday four days away. They might just as well have been four years for these anxiously awaiting impatient young girls. The pressure mounted as Ascension Sunday dawned and everyone went to church to perform his religious duties and to seek spiritual nourishment. Finally, the hour for the drawing arrived. All the girls went up to the roof, if the weather permitted it. Otherwise, they gathered in the guest room to wait for the oldest girl in the family to appear with the pail. When she entered, she handed her prize possession to the daughter-in-law, who had been designated as *meniabed* (director of the *meni*). The latter covered her head and face with a veil and said: "May God help your wishes to come true." "Amen," responded the girls promptly and unanimously, "come, begin the drawing."

With a *kher ělla* (may it be good for you), her head and face still covered, she recited a *meni* before she took out an article from the pail and, after showing it to everyone, gave it to its owner. The *vijag* continued until all the articles were returned to their owners.

Needless to say, if the contents of the *meni* augured well for the girl, she was elated. If it was not, she went away a sad and disappointed young lady.¹

¹For examples of *menis*, see Part Four, Chapter III.

CHAPTER XIII

APEGHATOGH

It is believed that *apeghatogh* has received its name from monastery life. On that day, monks were allowed to dine with the abbot of the monastery and even drink a cup of wine in his presence.

This ancient custom was widespread among the Armenians of Garin, and it was practiced every Thursday during the carnival period preceding Lent. It was a time for happiness, freedom from care, and celebration of the "name day" of those who did not have a name day.

On these occasions, not only the youngsters but grown-up girls and young brides as well were excused from the usual codes of behaviour. They dressed and acted as they pleased, but always within the limits of accepted decorum. The occasion provided an opportunity for young Armenian girls to put on men's clothes, disguise themselves, wear masks, eat, drink, and make merry, go to outings, and joke with friends and strangers alike. It might be compared to the American Halloween.

Conservative Gariners became more permissive on such days as they allowed freedoms to members of both sexes that they would have considered unthinkable under normal circumstances. There was no limit to the innocent mimicry of the children, which continued all day and into the evening until families went to a name day festivity or until others came to their homes for the same purpose, with the celebrations lasting until dawn.

CHAPTER XIV

NEW YEAR CELEBRATIONS

New Year's Day was the occasion for the exchange of gifts. In this respect, it resembled the American Christmas without having the religious character of the latter.

Gariners began to prepare for the New Year one or even two months before the event. A part of this preparation was, as a rule, concealed completely. The girls and the brides did not sleep for days. Instead they prepared needlework for the family elders, clothes for the children, and different gifts for the others.

As the New Year approached, the head of the family spent money more and more liberally. Together with the basic necessities, he bought many gifts, which included rings with precious stones, bracelets, gold chains, watches, silver belts, *K'ērēmīts'as* (Austrian gold coins), *Mahmudiyēs* (Turkish gold coins worn as jewelry), *K'elabs* (pearl necklaces), latest style shoes, *velos* (imported silk scarves), pipes, cigarettes, *enfiyē* (snuff), *tabaghas* (cigarette cases), *nargilēs* (water pipes), dried fruits, *rojig*,¹ *basdegh*,² *sharo'ts*,³ and fresh fruits.

¹*Rojig* consists of walnut halves strung like a long Hawaiian necklace dipped in a paste, consisting of grape juice and flour. When the first coat is dried, it is dipped again and hung to dry. The process is repeated until there is a fairly thick coating of the paste on the walnuts. The finished product is kept in ceramic jars and eaten throughout the winter as the occasion arises.

²*Basdegh* is made of the same paste as *rojig*. The paste is spread thinly on white sheets and laid out in the sun to dry. When thoroughly dried, it is peeled off the sheets, cut into small pieces and stored away in jars. It is eaten plain or with nuts. Instead of grape juice, sometimes some other sweet fruit juice is used.

³*Sharo'ts* is a variation of *rojig*, using almonds, pistachio and other nuts.

School children were required by their teachers to learn new poems and write speeches on decorated paper in order to recite or to read for their families New Year morning.

During the week preceding the New Year, the female members of a family were usually occupied with the preparation of various kinds of pastry, especially the *dari*.⁴

The time for the realization of children's dreams arrived when their loving mother approached their beds in the morning softly singing *Ařavod luso*. This was the signal for them to jump out of bed, embrace and kiss their mother before rushing out headlong to wash their faces. Thereupon, they returned to the bedroom, put on their new clothes and shoes, placed usually beside the bed, and hurried to take their places around the New Year's table.

Soon the grandparents and the rest of the family joined *Asdudzo paret'smov li seghanē* (God's bountiful table). Now the younger children rose one by one to kiss the hands of their elders, beginning with the grandparents. The older boys and girls did likewise, and they were in turn followed by the married couples. They all received the blessings of the older folk and waited for the main event to take place. As the grandfather noticed the restlessness of the young ones, he asked: "Hasn't the boy returned from the fountain?" Someone replied: "He is due back any moment."

A few minutes later, a smiling youth, carrying a *gügüm*⁵ in his hands, entered the room, kissed the hands of the elders as well as the faces of the minors and said: "Happy New Year."

Before this, the youth sent to bring water had already performed another ritual at the fountain by throwing a handful of barley into it and singing while his *gügüm* was being filled:

*O, Fountain, I give you this barley.
Take to Black Satan our pains and suffering;
And give me water and blessings to take home.*

When all the preliminaries were completed, the oldest breadwinner of the family cut the *dari* into equal pieces and distributed it to everyone. The person who found the coin in his slice took the *gügüm* and went

⁴*Dari* was a fine cake which contained a coin. The person who found the coin in his portion was supposed to be the lucky one in the family during the ensuing year.

⁵*Gügüm* is a copper jug with a small handle and lid.

to empty its contents into the cistern. As he did that, the grandmother whispered devoutly: "O merciful God, maintain the abundance and good fortune of this house forever."

Immediately after exchanging gifts, many of the family members proceeded to church to participate in the religious services of the day and to exchange New Year's wishes with relatives and friends. After dinner, the young men went to visit their relatives and friends to wish them "Happy New Year." The younger ones made visits primarily to give and receive gifts.

The Armenians of Garin closed their businesses for two or three days during the New Year holidays as they did at Easter and Christmas. Schools closed for a week during these periods.

CHAPTER XV

RECREATIONAL AND OTHER CUSTOMS

In the winter, when the ground was covered with heavy snow and as the freezing wind whistled outside, grandmothers gathered their grandchildren around them and entertained them with stories to enable the mothers to do their household chores. The retired grandfather, on the other hand, put on his heavy overcoat, *papakh* (fur hat), and galoshes and walked out silently to go join his long time friends to converse about the old days or to amuse himself by playing cards, checkers, dominoes, or backgammon.

Whenever the men finished work early, they got together, provided themselves with *oghi* and dried fruit and, renting a *khžzeg* (sled), went to swim in the warm springs of *Ilijē*. Others went hunting and returned home late at night, bringing with them the furs of the animals they had killed.

Upon returning home from school, the boys seized their sleds and went out to join their friends in sledding parties. Others put on their skates and glided on any icy surface that was available to them. The girls visited one another, prepared their lessons, or busied themselves with needlework.

When they were not listening to stories, the young children gathered in a corner to play, to shout, and to fight, only to become friends again shortly afterward as long as there were no nosebleeds, and they were not hungry. On Sundays, the family stayed together and amused itself in different ways.

Before concluding this part of the book, it seems well to enumerate sundry customs characteristic of Gariners.

When the first note of the great church bell was heard, the old women uttered: "Blessed is God," as they crossed themselves. When the second note was heard, they said: "God be praised." When the third note sounded, they concluded: "God is glorious," crossing themselves for the third time. On the other hand, when they heard the *ezen* (prayer) from the minarets of distant mosques, they said: "My light to light, my light to Lusavorich,¹ and my faith to Christ. Woe unto the apostate, woe unto those who believe and listen to you" (i.e. the moslem priest).

When the storks arrived in the spring, the villagers watched their bills as they lighted on their chimneys. If the birds were carrying a red worm, the people exclaimed: "There will be war this year." If the stork's hapless victim was a lizard, they cried: "It's bad, it's bad, there are going to be massacres and slaughter." If the stork bore a branch or a blade of grass, "There will be an abundant harvest," they cried joyfully.

When the rains were late in coming and there were dry spells, adolescent boys banded together, and hitting the walls with their backs, they roamed the streets, crying, "Gar gacha, Garin gacha, take candles, take incense, and say twelve masses."

Whenever there were extended periods of rain, the boys went out, gathered in front of walls, and hitting their backs against them, said in unison: "My back is stronger than stone; stone is stronger than my back; the clouds thundered, the mouse squeaked, my bride never married."

If a newborn infant kept his fists closed tightly, it was said that he would be *někhžz* (stingy). If the child's fist was open, it was concluded that he would be *jemerđ* (generous).

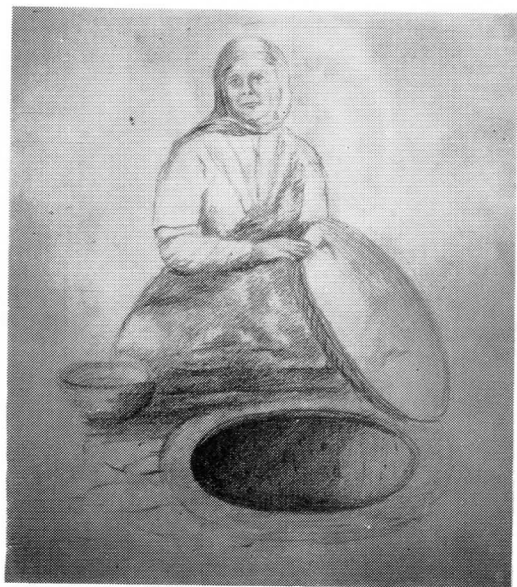
When a pregnant woman served water with her left hand while putting her left foot forward, it was supposed to indicate that she would give birth to a girl, but if she served with the right hand and put her right foot forward, it was a sign that she would give birth to a boy.

On Saint Sarkis Day, grandmothers went into the garden or the street and said: "I throw to the wind the ills of our home until Saint Sarkis' return next year."

¹Krikor Lusavorich (Gregory the Illuminator) was the founder of the Armenian Church. For that reason, sometimes members of the Armenian Church are called Lusavorchagans, followers of Lusavorich. St. Gregory is accepted also by the Catholic Church as one of its saints.

Not far from a village called Shėkhnot's, there was a well named *Khonagėdur*. Its mineral water had a beneficial effect on skin diseases. Children suffering from such diseases were immersed in its water in the belief that it possessed supernatural healing powers.

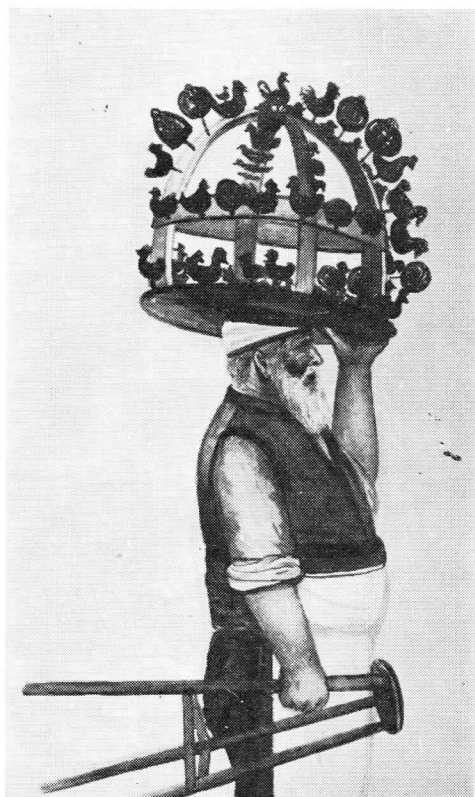
There was a ruined house in the village of Gan which was called *Ganagėdur*. Delinquent or naughty boys were made to walk several times around the building, in the belief that it would help to improve their behavior.



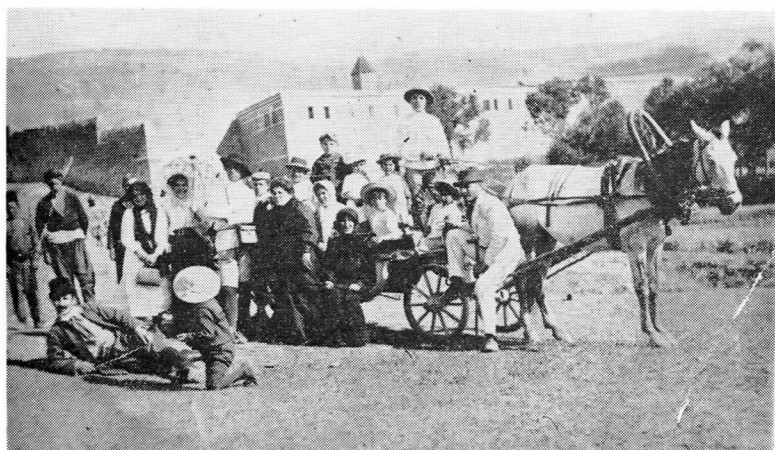
Armenian bread baker
Sketch by V. Ghazikian 1930



Laundering and bread making
Sketch by V. Ghazikian 1930



Turkish candy vendor
Sketch by V. Ghazikian 1930



Gariners returning from a pilgrimage to the monastery of Khachgavank
(Holy Cross) near the village of Khachevan and Yernisd.



Gariners returning from an outing



Kavafian and Madatian families going for a sleigh ride.

TZAYN MUH HUNCHETZ

(Sharjoun Hareniatz Garin)

LENTO



Tzayn muh hunchetz bizu mi ha gotz ler ne un
 ha gotz ler ne ren tountount yelom ha gotz ser der
 zen ha sha chu nen ki sha chu nen

Tzayn Muh Huntchetz,
 Armenian national song of Garin.

PART SEVEN

CHAPTER I

THE REVOLUTIONARY AWAKENING

The Armenian people, were enslaved by and subjected to the oppressive Turkish yoke for many centuries.

The extremely hardworking Armenian was deprived of most of his earnings through pillage, expropriation, taxation, and all kinds of exploitation. There were times when an Armenian could not even lay claim to his personal belongings or real estate. Nor could he protect the honor of his family. He was forced to accept the arbitrary actions of government officials, which, no matter how monstrous, were always judged fair by the Turkish government. The revolutionary awakening of Garin was first and foremost a direct consequence of this situation.¹

These descendants of the mighty Arsacids and Bagratids, had always shed their blood in defense of their fatherland, but history had not been kind to them. Centuries of power and freedom had been followed by enslavement at the hands of a ruthless people. At a time when ideas of human rights and dignity were spreading throughout Europe and the Middle East and the lot of other enslaved peoples of the Ottoman Empire was improving, the life of Garinians was becoming more intolerable. Under these conditions, the Armenians could not have been expected to continue their docile, passive, and degrading role. The state of mind of the people as they contrasted the dark present with a brighter past is expressed by the melancholy nostalgia of the Armenian popular song which asked:

¹See Krisdapor Mikaelian *Ampokhayin Dramapanutyun* (*Mass Logic*) and Mushegh Seropian *Haygagan Mēghtzavantjē* (*The Armenian Nightmare*).

*"Oh, will I ever see an Armenian prince reigning in Garin
Who would with Armenian letters write his command?"*

In 1839, Sultan Abdul Mejid, taking note of conditions in his empire, had said in *Tanzimat*² (Reform decree also known as *Hattı Sherif of Gülhanē*): "... are not life and honor the most precious gifts to mankind? What man, however much his character may be against violence, can prevent himself from having recourse to it, and thereby injure the government and the country, if his life and honor are endangered?"²

To judge by eye witness accounts, things had not improved in the second half of the century. In a letter dated September 23, 1880, addressed to Lord Kenvil, the British Consul at Garin (Everest) wrote: "Only the patience of the Armenian people prevented them from revolting against the government last year." In a cabled communication to his government the same year, he said: "There was no security of life and property a year ago. Now, there is not even a modicum of justice. Bribery and oppression are on the increase."

The British *Blue Book* of 1881 contains the text of a telegram sent by Ambassador Clayton, which describes atrocities committed by a Turkish major and the disorders that followed.

If these intolerable conditions were due to the impotence of the Sublime Porte to enforce projected or decreed reforms until 1876, the same cannot be said for the situation that prevailed after the accession of Sultan Hamid in 1876. Hamazasb Ballarian, a member of the Armenian National Assembly (Constantinople) and an ardent fighter for the rights of his compatriots, tells a personal experience which illustrates vividly the premeditated nature of Turkish oppressions in the provinces.

"When I asked the governor," says he, "to explain the reasons for the failure of the government to punish the Kurds [for killing, pillaging, and raping the Armenian population] when two regiments would be sufficient for that purpose, the Governor replied: 'The Turkish Government at the local and national levels maintains the Kurds in that position in order to use them to suppress any revolts that the Armenians may attempt. Moreover, in the event of

²*Hattı Sherif of Gülhanē in Diplomacy in the Near and Middle East, A Documentary Record: 1535-1914*. Ed. by J. C. Hurewitz, I (Princeton: Van Nostrand, 1956), p. 114.

a Russo-Turkish war, the Kurds will be used to fight as volunteers beside the Turkish army.' ”³

It is no wonder that a revolutionary spirit developed in Garin and elsewhere.

During the Russo-Turkish War of 1828, when, after a brief occupation of Garin, the Russians were obliged to retreat, more than 100,000 Armenians from Garin and the surrounding villages joined Russian armies and went to settle in Gars (Kars), Alexandrapole (Leninagan), Akhalkalak, and Akheltskha.

There were many thousands more who preferred to remain in their ancestral homes and to defend themselves by force of arms if necessary. Accordingly, they established defense organizations which functioned under various “cultural” names. However, when the Turkish government learned of their real nature, it dissolved them promptly.

When hostilities broke anew between the two empires in 1878, Garin fell once more to the Russians, who were led by three Armenian generals Melikov, Lazarev, and Der Ghugasov.⁴ For a time, the ancient dream of the Armenians “to see an Armenian prince in Garin” seemed about to be realized. History showed however, that “Christian States” had conflicting interests and ambitions in the Ottoman Empire and that the national interests of the Armenians were in conflict with the secret designs of the Great Powers.

While the Armenians demanded to be given the right to live freely in their ancient homeland, Russia wanted an “Armenia without the

³For similar disclosures, see Fr. Kòsian, H. K. Ghazarian, as well as H. M. Nēshgian (Nishkian), *Aṛatjin Gaydzer*; A. Andonian, *Medz Vojirē* (Boston: Bahag Press, 1921) and *Ayn Sev Orerun* (Boston: Hairenik Press, 1919); Gh. Charēk, *Garinabadum* (Beirut: Mēshag Press, 1957); R. P. Hovhannisian, *Arevmēdahay Azkayin Azadakragan Sharzhumnerē yev Garini ‘Bashdhan Hayrenyat’s’ Gazmagerbut’yunē* (Yerevan: Academy of Sciences of the Armenian SSR, 1965). The incident was told in one of the sessions of the Armenian National Assembly and reported in *Masis*, June 16, 1877.

⁴Meanwhile, Russian armies, advancing from the Balkans, reached the suburbs of Constantinople, whereupon the British intervened to stop them. According to article 16 of the treaty of San Stefano, the Turks were obliged to make reforms in the Eastern provinces of Turkey. This was the first time the Armenian Question was discussed in an international congress.

Armenians” and the British Premier did not consider the Armenians to be worth the life of a single British soldier.

As a consequence of the imperialistic designs of the Great Powers, Russia again signed a treaty of peace with the defeated Turks. The commander of the Russian armies, General Lazarev, was instructed to evacuate the conquered territories without permitting the Armenians to emigrate to the Caucasus.

The tragic story is told in the following communication:

Kars, Sept. 4, 1878

From Lieutenant General Lazarev

To Major General Toukhovsgoy

“This is to inform you that I have ordered the Governors of Khorasan and Hasan Kalē to prevent the immigration of Turkish-Armenians to our side of the frontier. We have been ordered to turn them back forcibly. If, in spite of everything, they attempt to cross the border, the governors are obliged to arrest them and turn them over to Turkish authorities.”⁵

From Lt. General Lazarev

To Major General Toukhovsgoy:

“The Foreign Minister has reported to His Highness the Grand Duke that he has instructed Prince Lobanov Rosdovski, the Russian ambassador to Constantinople, to negotiate with the Sublime Porte to assist us in preventing the immigration of Turkish Armenians. Therefore, he is going to insist that the necessary means be taken to reassure these confused people.”⁶

These sad realities, however, had some positive aspects as well.

The secret acquisition of firearms and the fact that the Armenians lived briefly under a relatively less oppressive regime accounted for the further expansion of the revolutionary awakening among the masses.

For thirty-two years, the suspicious and fearful Abdul Hamid ruled the empire with an iron hand, destroying all freedom and crushing all opposition. Bloodbaths, exiles, and imprisonment were the order of the day. Where Kurds had been allowed to maraud in the Armenian

⁵Czarist Russia opposed the immigration of Turkish-Armenians in order to use their sufferings as an excuse to obtain advantageous deals with Turkey.

⁶See Nēshgian, *Āratjin Gaydzer*, pp. 45-51.

provinces before, now they were recruited into the Hamidiyē (after Hamid's name) bands to raid, to plunder, and to kill in order to terrorize the Armenian population into a state of complete docility. The Red Sultan was finally deposed in 1909 by the Turks, themselves. The İttihad Party (the Young Turks) turned out to be even worse than Hamid, for it was they who planned and carried out the Armenian Genocide of 1915.

The Revolutionary awakening of Garin Armenians reached its high point in the years between the declaration of the Second Ottoman Constitution in 1908 and the First World War.

CHAPTER II

SOCIETIES AND UNIONS

Bashdban Hayrenyat's

It was only natural that anti-Turkish sentiments should be strengthened among the Armenians as the provisions of the Armenian National Constitution were implemented. The Younger generation of Garin Armenians and their leaders were no longer satisfied with the empty promises of the official circles of Constantinople, and they became gradually convinced that armed struggle was the only means of salvation for their people.

Once the revolutionary movement was underway, Gariners rose to support it.¹ They were fortunate in having the support of men like Khrimian Hayrig and Patriarch Vehabedian, who compelled persons like Müshür Pasha to put an end to their suppressive policies. Khrimian's famous saying about the "yergatē sherep"² was no longer

¹For a detailed study of the revolutionary awakening of Gariners, see R. Hovhannesian, *Arevmēdahay Azkayin Azadakragan Sharzhumner yev Garini Bashdban Hayrenyat's Gazmagerbut'yunē*.

²Khrimian Hayrig had headed the Armenian delegation to the Congress of Berlin in 1878. At that time, the Great Powers, so emasculated Article 16 of the San Stefano Treaty, guaranteeing reforms in the Armenian provinces, that it became meaningless as Article 61 of the Berlin Treaty. Upon his return, Khrimian wished to underline the plight of the Armenians stemming from their lack of military power by saying that everyone had gone to Berlin to drink soup from the great caldron. All but the Armenians possessed iron ladles. Therefore, they had their share of the soup, but the Armenians, who had carried only paper ladles, had come away empty handed.

considered merely a picturesque metaphor. It was a call to adopt a philosophy of "an eye for an eye."

Thereafter, a group of Gariners formed an organization called *Bashdban Hayrenyat's* (Protector of the Fatherland), whose aim was to regain the lost independence of Armenia.³ Its founding members included Khachadur Gereġsian, Alexan Efeligian, Hagop Itjkalat'sian, Hovhannes Asdurian, Yegishē Dursunian (Doursounian, Darson) and Garabed Nēshġian (Nishkian). *Bashdban Hayrenyat's* developed close relations with Armenians in Tiflis, Constantinople, Upper Armenia, and other Armenian provinces.⁴

It was not long before a minor argument between an Armenian boy and a Persian baker developed into a large scale disturbance between the Moslems and the Armenians, in which young Gariners received their revolutionary baptism.

In a letter dated July 14, 1879, Ballarian, Garin's representative in the Armenian National Assembly, writes: "At 11:00 P.M. of the same day (July 7, 1879), when the mobs were in the process of dispersing gradually, the British Consul paid a visit to the prelacy . . . The sympathy shown by his Highness is to be highly appreciated . . . The next day the Armenian prelacy received a note of protest from the Persian Consulate which warned that the Armenian leaders would be held responsible if similar disorders were reported in the future . . . the threats and the hostile behavior of the Turks toward the Armenians leave no doubt in the mind of a sensible person that religious fanaticism will never allow the introduction of reforms in Armenia."

Somewhat later, Krikor Odian, one of the principal architects of the Armenian National Constitution, is reported to have said: "We worked a whole year to place Article 61 [in the treaty of Berlin]. Would that we could work two years to have it eliminated. That article will be harmful to us."⁵

³The following Garin intellectuals joined this organization shortly after it was formed: Aram Aramyant's (Ashod Tātul), Dikran Tarbasian (the father of the noted artist Arus Vosganian), Hapeť Nēshġian, Harutyun Yanēkian, Garabed Momjian, Dikran Mazmanian, Kisag Kaitanjian, Tavit Ayyvazian, Karekin Shegoian, Marukē Hekekian, Andon K'itabian.

⁴The local revolutionary organization of Van-Vasburagan, called *Armenagan*, had not been established yet.

⁵A. Tchobanian, "Responsibilities" in *Anahid*, Vol. I, January, 1899, p. 93.

A short while after this incident, another occurred in the village of *Gan*, which resulted in serious fighting between Turks and Armenians. Seven Turks and two Armenians received serious wounds in the encounter.

These and similar occurrences indicate the degree to which ideas propagated by *Bashdban Hayrenyat's* were being accepted and followed by elements of the Armenian population of Garin and the surrounding villages.

Embracing revolutionary ideals, the younger generation of Gariners was at last able to rise against Turkish despotism. The Turks recognized the danger signals and waited for the appropriate moment to strike. That moment arrived when disturbances occurred within the Armenian community itself. At the root of the disturbance was an intoxicated member of *Bashdban Hayrenyat's* who shouted insults at a wealthy Armenian in front of the latter's house. Soon a crowd gathered, and the police intervened. They arrested some young men and during the arrests laid their hands on a membership card and a partial list of the members of the organization. The number of arrests rose to seventy-two, and the police immediately spread the news of an "Armenian rebellion" among the non-Armenian population of Garin and the surrounding area to poison relations between the Armenians and their neighbors.

On April 16, 1883, the Turkish court of Garin began to examine the charges against the imprisoned youths. Participating in the proceedings was Arsen Shabanian, interpreter at the Russian consulate, whose presence was justified on the grounds that there were Russian subjects among the accused. Upon obtaining a copy of the charges, Shabanian sent the document to *Kordz (Work)*, an Armenian monthly published in Tiflis. An explanatory statement by Shabanian appeared with the list of accusations which said:

Fifty-six Turkish-Armenians and one Russian-Armenian are accused of the following crimes:

That they are organizing a revolution whose purpose is to separate Garin and its surrounding area from Turkey;

That they have undertaken harmful acts in order to achieve this purpose;

That they conceived the idea in the library [adjoining the prelacy].

Khachadur Geregtsian, Hovhannes Asdurian, and Hagop

Terzibashian, upon reading in the newspapers that upon the settlement of the Montenegro and Greek questions, reforms would be undertaken in the Armenian provinces of Turkey, went to Mik'ael Manugian to have him prepare the coat of arms of the Arshaguni, Pakraduni, and Rūpenian kings. Then they printed cards, used by corporals, which portrayed soldiers standing before a fortification with dagger and rifle in hand. They printed leaflets with oaths (of the group) made in the name of the Holy Trinity and honor. The leaflet contained the drawing of a cross formed by two swords.

Khachadur Gereg'tsian went to consult Khrimian in Van, but the latter cautioned him by saying that the Armenians are a small nation, and they might be massacred like the Bulgarians. He then went to Tiflis, where he talked to some Nihilists and returned to Erzurum with one of them.

These revolutionaries are said to have sought a means of achieving reforms without bloodshed. In the event that this failed, they must use basic methods to obtain freedom or perish in the attempt. G. Nēshgian must go to Tiflis with this message.

The trial concluded, the judge sentenced K. Gereg'tsian to 15 years in prison, H. Asdurian, G. Nēshgian, and Itjkalats'ian to ten years, S. Etelagian to seven years, four persons to six years, and thirty-one others to five years imprisonment.⁶

In spite of persecution, imprisonment, and harassment, the overwhelming majority of the reportedly three-thousand-members of

⁶Those who received five to fifteen years were freed in 1884-86. Some members of *Bashdhan Hayrenyat's* remained in hiding and managed to escape abroad. Nēshgian arrived in Fresno in 1881 and became the first Gariner to settle there. Etelagian's sentence was light because he assumed responsibility for most of the accusations.

It is said that, during the trial, the judge addressed one of the boys, saying: "My son, you seem to be an intelligent boy. I am sure that you were tricked into joining these people. Tell me, did you have a head?"

"Yes, your honor," replied the boy.

"Who and where is that head?"

"Right here, your honor," said the boy smiling and pointing to his head, causing laughter in the gathering.

Embarrassed, the judge turned to one of the court officers and ordered:

"Ahmed, take that boy away. Even the youngest of them is very wily."

Bashdiban Hayrenyat's remained loyal to their oath and kept it as an underground organization until 1890, when they followed the example of their leaders in the Caucasus by joining the newly established Armenian Revolutionary Federation.⁷

The following organizations were founded in Garin between 1851 and 1901:

Arđženian Ėngerutyun (Society of Ardzen) (1851); *Arsharuni Ėngerutyun* (Arsharuni Society) (1861); *Usumnasirat's Ėngerutyun* (Educational Society) (1862); *Aghtjĕgant's Tasdiaragutyun Ėngerutyun* (Young Women's Educational Society) (1864); *Antznĕver yev Vartanant's Ėngerutyun* (Devoted and Vartanant's Society) (1869); *Tĕbrat's Ėngerutyun* (Choir); *Ėntert'sasirat's Ėngerutyun* (Lovers of Reading), and *Sisagan Ėngerutyun* (Sisagan Society) (1874-78); *T'aderasirat's yev Gĕrtagan Ėngerutyun* (Theatrical and Educational Society) (1878); *Aghkadasirat's Ėngerutyun* (Charitable Society) (1891-92); *Ėntert'saser Ėngerutyun* (Reading Society) (1895); *Aghkadakhĕnam Ėngerutyun* (Charitable Society) (1904); *Hay Yeridasartat's Ėngerutyun* (Armenian Youth Society) (1908); *Sanasarian Ashagerdat's Miyutyun* (Sanasarian Students Union) (1908); *Garno Usumnasirat's Miyutyun* (Educational Union of Garin) (1908); *Tjanasirat's Hayuhyat's Miyutyun* (Industrious Armenian Women's Society); *Tjank' Sbaĕroghagan Miyutyun* (Intensive Effort Society) and *Gatolig Yeridasartat's Miyutyun* (Catholic Youth Society) (1904); *Haga-alkolagan Ėngerutyun* (Anti-alcoholism Society); *Heshd Amusnutyan Ėngerutyun* (Easy Marriage Society); *Dasĕ Paranot's Ėngerutyun* (Ten Penny Society (for needy students)) (1910); *Kĕragan yev Kĕgharvesdagan Miyutyun* (Literary and Artis-

⁷*Bashdiban Hayrenyat's* had a well-planned set of by-laws and an excellent organization, as a result of which Turkish authorities could at best secure only a partial list of its members and lay their hands on a limited number of people.

The organization was governed by small cells and with rare exceptions members from one cell did not know who the members of other cells were. Each cell consisted of ten persons headed by an elected leader (corporal). Ten group leaders constituted a governing body with its elected head. The latter constituted the liaison between the central governing body and the local cells, communicating directives to them and reporting reactions and opinions to the central body. The cells, which existed in every Armenian quarter, conducted their meetings under various innocent names and labels.

tic Union) (1911); *Marmnamarzagan Miyutyun* (Athletic Union) (1912); *Kordz Ėngerutyun* (Work Society) (1913).

In addition to these, a number of organizations came into being in the following villages of the Garin Plain: *Chifflig*, *Gez* and *Tzitogh* in 1910; *Gan* in 1911; and *Těvnig* in 1913.

CHAPTER III

INCIDENTS AND HEROIC BATTLES

Bēzdig Tebk' (Minor Incident)

After the trial mentioned on the preceding pages, the Central Executive Committee of *Bashdban Hayrenyat's* adopted a more discreet and cautious policy. Assisted by Kevork Abulian, the principal of Sanasarian School, the organization succeeded in enlisting a good many of the teachers as well as the majority of Sanasarian students as members.

Strengthened by the addition of a group of intellectuals, the organization began to hold its secret meetings at the homes of its members in order to avoid detection and other problems. Such meetings were held under various pretexts which were in keeping with the fun-loving life style of Gariners.

All these precautions, however, were not sufficient to prevent the activities of an informer named *P'olis Murad* (Policeman Murad), whose task it was to spy on the Armenian prelacy, the library, the Armenian Church, and the Sanasarian, Hērip'simian, and Adžēnian schools.

Making up wild stories about the Armenians, Murad informed the Governor of Erzurum (Garin) that the Technical division of the Sanasarian school was in effect an arms factory¹ and that the other Armenian public buildings were all serving as ammunition stores for the Armenians. On the orders of the frightened Governor, the police

¹The Arms "factory" of *Bashdban Hayrenyat's* was actually located in Rev. Karekin Vemian's house in the *Chay Ghara* quarter of Garin.

made a thorough search of these places on June 20, 1890, which turned out to be a total failure.

A few days later, *Pōlis Murad* secured a new order from the Governor, and accompanied by a large contingent of police, forced his way into the Armenian Church. He desecrated the altar and the church belongings in an attempt to find firearms. Seeing these desecrations, some Armenian boys climbed the belfry and began to ring the large church bell. This caused many Armenians to gather in the churchyard and to attempt to prevent the Turks from violating the sacredness of their church. A few bloody skirmishes took place between the police and the people.

When the news reached the nearby garrisons, hundreds of Turkish soldiers, armed with rifles and bayonets, rushed to the scene and tried to frighten the Armenians. Their efforts were of no avail. Suddenly a shot was fired, followed by others from the ranks of the Armenians. An army officer was killed, and there ensued a battle between the soldiers and the Armenians.² Many innocent and unarmed Armenians were killed as were some soldiers. Human blood flowed abundantly. With the arrival of the usual Turkish mobs, who rushed into the churchyard, the Armenians were caught in the crossfire.

It was at this point that a strange development unfolded itself. New army reinforcements arrived from the nearby garrisons, dispersed the mob, put an end to the fighting of the army units and, except for those who had already been arrested,³ led the Armenians back to their homes under the protection of their guns.

In spite of the large number of casualties, the Armenians were quite happy with the outcome because this incident opened a new page in their history. They sang joyfully:

"Mother Armenia rose to her feet

"The Grief and suffering of the ages was soothed somewhat"

²According to some sources, the first shot was fired by Dikran Geregt'sian (Khachadur's brother). Others maintain that Hovhannēs Serengūlian or "Vartkes" (the future member of the Ottoman Parliament) was the first to fire a shot.

³Vagharshag Sanosian, and Khacho and *Sefil Avak* of the village of Armudly were arrested as agitators and exiled. *Ghalayji Kalusd*, Hovhannes Elian, and others were given long prison terms.

Other Armenians outside Garin sang in their own turn:

*"There came a sound from the Armenian mountains of Erzurum
"Armenian hearts beat rapidly from the explosion of guns."*

Following the *Bēzdig Tebk'*, the revolutionary leadership of Garin decided to avoid unnecessary incidents and confrontations. Instead, it concentrated its efforts on the preparation of the Armenian quarters of the city and surrounding villages for self-defense. Thus certain parts of the city were fortified and groups were organized for their protection. In addition, mobile groups were created to be sent to any point that needed assistance. Now they waited for events to develop.

Medz Tebk' (Major Incident)

In 1895, there came to Garin Rosdom (Sdepan Zorian) and Tjanlat' (Yervant Gagosian) in order to give added impetus to revolutionary activity in cooperation with Ashod Ta'tul. Hardly had they begun to work, when the great massacres of 1895 broke out on Sultan Hamid's orders.⁴

On Friday, October 20, 1895, unaware of the planned carnage, the Armenians went about their business as usual. Moslem mobs were assembled in mosques according to a prearranged plan. At the appropriate signal, they rushed out in fanatical fury, fell upon the Armenians in their own workshops, and killed large numbers of them.

The news reached the Armenian quarters quickly. As the mob advanced drunk with success and already stained with the blood of their defenseless victims, a new and unexpected scene presented itself. The Armenian defense units barred its way. Unaccustomed to meeting resistance, it stopped short. What was it to do in the face of the few threatening Armenians, whose guns were few but whose bullets were as deadly as any? Quickly it made its decision, changed

⁴Karekin Odabashian, our compatriot, tells us that the parish priest of Tēvnig and three others presented themselves at Garin city hall with a petition. The guard refused them entry into the building. Whereupon a quarrel broke out between the guard and the petitioners. Two of the latter were killed, and the others ran away. The incident is said to have triggered the massacres. This seems highly disputable to us. The massacres, which were carried out throughout the Armenian provinces and cost 300,000 lives and untold millions in property could hardly have been started spontaneously as a result of a quarrel in Garin.

direction, and began to advance toward the parts of the city inhabited by a mixed population.

The next point of attack thus became the *Chay Ghara* quarter of Erzurum. The looters and would-be killers were met by heroic resistance on the part of Fr. Karekin Vemian and his two brave sons who, fighting from their fortified home, succeeded in preventing the mob from entering *Chay Ghara*. The Armenian inhabitants of this quarter owed their lives to this selfless priest, who by sacrificing his own life, saved the lives of a majority of his flock.

In the evening, the sudden sound of bugles brought about a cessation of activity. The darkness of the night temporarily covered the spilled blood and widespread human misery.

The Armenians had suffered heavy human and material losses in this incident.⁵ The Turks, themselves, did not come out unscathed because of the heroism of armed groups and individuals like Father Vemian and his sons. The incident is especially significant, for it distinguishes itself from events that took place in the other Armenian provinces by the resistance it offered to Turkish looting and massacres.

Meanwhile, the three principals of the Sanasarian School, Apulian (Abouliau), Madatian, and Soghigian (Solikian), rifle in hand, led the students through adjacent gardens to the Armenian Church, where hundreds of terrified Armenian women and children were already gathered and crying for their relatives, who still remained outside the church. The principals calmed the crowd and instructed the Sanasarian school cook to prepare a meal for them, consisting of *pilaf* and meat.

The next morning, Apulian wrote a letter to Maximovich, the Russian Consul of Garin, in which he maintained that since the school was founded by a Russian-Armenian and that since he, himself, was a Russian citizen, the Consul was obligated to help the beleaguered Armenians. The dangerous task of delivering the letter was given to Krikor Aghpar (Brother Krikor), who was the school baker, and who looked like a Turk. Disguised as a Moslem and with a kitchen knife in his hand, he succeeded in passing through the approaching mobs and carried the letter to its destination. In spite of his hatred of the Armenians, the consul proceeded to the church, accom-

⁵The dead were buried two days later in a common burial place called the "Martyrs' Grave."

panied by two Turkish gendarmes and Krikor Aghpar, and saved the Armenians. The frustrated mob might have tried to vent its fury on the Sanasarian school if it had not been afraid that the Armenians had grenades in the school. Thus the day ended with no further killing or destruction.

After peace was restored to Garin, Maximovich asked Apulian to take him to the Armenian cemetery in order to count the dead. According to Apulian, there were more than 850 bodies. Maximovich is reported to have made every effort to reduce the count on grounds that the bodies with headbands were not those of Armenians. With great difficulty, however, Apulian convinced him that except for the wealthy people and the inhabitants of the city, most of the Armenians used headbands.⁶

Verchin Tebk' (The Last Incident)

The Second Ottoman Constitution, declared by the victorious Young Turks in 1908, promised all nations of the Empire "freedom, equality, and fraternity."

In view of their past experiences, and after a short period of general enthusiasm, the Armenians of Garin accepted Turkish promises with reservations and adopted a wait-and-see attitude. In the meantime, Garin saw the arrival of Yeghishē Tōpjian, a revolutionary leader, who also advised Gariners not to believe Turkish assurances but rather to be on the alert for new surprises. Tōpjian's fears were soon to be realized, for a reactionary tide swept Turkey on March 31, 1909. It culminated in the massacre of the Armenians of Adana as Sultan Hamid attempted to regain absolute control by strangling the "constitutional regime" with the help of the bloodbath of the Armenians.

Hamid and his followers believed that they could defeat "Turkish traitors" and their friends, "the Christian moths," by striking a heavy blow at the "ungrateful Armenians," who had dared to support the Constitution. As in Constantinople, Turkish constitutionalist leaders of Garin had all disappeared and the field was left to the fanatical *Khojas*.⁷

⁶For a detailed account of the "Major Incident" of 1895, see Rev. William Nesbitt Chamber's *Yoljuluk*.

⁷A *Khoja* was a religious teacher or someone performing a religious function. Generally, he wore a turban and a robe.

Throughout this period Yeghishē Tōpjian remained unperturbed. As the leader of the Armenians of Garin, he urged them to remain calm and ready for self defense under the direction of Durpakh, Kōsē, Pīlos, Zemlian, and Mel'kon.

Now the eyes of the governor and the members of the İttihad party, who were in hiding, turned toward Tōpjian. He seemed to be their only hope, for it was he who was negotiating with the Army high command to save the Ottoman Constitution and the country.

At the same time, he was directing intelligence work by sending Dikran Khachigian (Arzuman) and Kalusd Garabedian into the Turkish reactionary ranks disguised as Turks in order to keep abreast of developments and attitudes in the Turkish community. He was thus able to learn of the designs of the reactionary groups and to plan countermeasures with the military commander of Garin.

Thus, the necessary preparations were made before the Turkish mobs began to move out of their quarters toward the Armenian sector. The army acted quickly to disperse the mob and to arrest its leaders. Order was reestablished in Garin, and the Armenians were saved from another horrible experience.

In the meantime, an official telegram was received from Constantinople which said that Hamid had been dethroned and the Constitution reestablished.

Henceforth, Tōpjian became the darling of Turkish officialdom and the most influential person in the province of Garin until his assassination by Hapet'.

The Battle of Khodortjur

Located in the Gisgim district of Erzurum Province and adjacent to the Caucasus, the Khodortjur area was surrounded entirely by Moslem villages. It consisted of 13 Armenian villages populated by approximately 6000 Armenian Catholics.

When the First World War broke out, nearly one thousand of the villagers found themselves stranded in the Caucasus, where they had gone on business. The remaining inhabitants were deported to the desert of Der Zor and massacred to the last person.

When Russian armies conquered Upper Armenia in 1916, those who had gone to the Caucasus returned to rebuild their ruined homes and villages. Unfortunately, the liberation and reconstruction lasted only a few months as the Russians decided to evacuate the region. On

February 23, 1917, the uninformed villagers suddenly found themselves surrounded by Vehib Pasha's armies and thousands of fanatic Turks thirsting for blood and lust.

Fighting fiercely for four days and nights, the villagers succeeded in withdrawing to the nearby hills and continuing their life and death struggle against the more powerful enemy. The higher terrain enabled the beleaguered villagers to defend themselves against the superior manpower and firepower of the Turks, but the ranks were getting thin and food and ammunition were diminishing dangerously. The alternative to surrender or annihilation was to break the siege and to escape to the Caucasus. When this nearly miraculous feat was accomplished, one of the Turkish officers, it is said, exclaimed: "Such a nation deserves to live . . . History should place a wreath of glory on the graves of their dead and laurels on the heads of the living."

CHAPTER IV

HEROIC PERSONALITIES

In speaking of the revolutionary awakening of Garin, we mentioned the role played by some of our selfless compatriots. It is appropriate that we speak at greater length about some of them, for their actions had national significance and deserve to have a place in history and in the memory of men.

Khachadur Geregtsian

A prominent Gariner and a born leader, Geregtsian is deserving of everlasting respect.

A founding member of the so-called *Azadutyun* (Freedom) secret society, as well as the *Bashdban Hayrenyat's*, he was repeatedly elected to their central committees.

He was arrested, imprisoned, and tortured by the Turks. He, nevertheless, refused to betray his nation and the cause in which he believed.

He possessed not only the attributes of a revolutionary but also strong willpower and sound judgement. These qualities made him sometimes uncompromising and often caused him to disagree with his friends concerning revolutionary activities. His disagreements, especially with Ashod Tātul and Dikran Okonian reached such a point that the revolutionary leadership of the day decided to eliminate him by assassination, a task which fell upon the shoulders of his own relative, Ashod Tātul.¹

¹K. Geregtsian's niece (Mrs. Dzovinar Babaian) wrote the author that Geregtsian had instructed them on his deathbed to help Aram (Ashod Tātul) escape, for he had to reveal his name. "He is not wholly to blame," he said. "He drew the lot. He had to do his duty. Continue to love him as a member of the immediate family."

The A.R.F. Bureau (The Central Executive Committee of the Party) condemned the Central Committee of Garin and Ashod Tātul for the act. It recalled D. Okonian to the Caucasus for further investigations of the matter. However, Okonian never reached his destination, for Geregtsian's brother, Dikran, set out after him and killed him on the way to avenge his brother's death.

The issue was finally taken up at the general meeting of the highest body of the A.R.F., which concluded that the tragedy was the result of a misunderstanding and restored the responsible persons to their previous positions in the party.²

Ashod Tātul (Aram Aramian-Hovasapian)

During his lifetime, but especially after his death, Ashod Tātul was worshipped as an idol by the youth of Garin.

As an intellectual, he had first served as secretary in the Armenian prelacy of Garin. Later he became a founding member of both *Bashdban Hayrenyat's* and the Armenian Revolutionary Federation. It was mainly due to his efforts that the so-called *Hamartzagner* (the Bold Ones) group of *Bashdban Hayrenyat's* joined the A.R.F. It was this act which alienated him from Geregtsian, who considered such activities too dangerous, and ultimately resulted in the latter's assassination in August, 1891.

From 1891 until the Second A.R.F. Convention in 1894, Ashod Tātul remained aloof from revolutionary and party activities, and it was only after 1894 that he joined Hērayr Tēzhokhk' to go to Pasen with a number of young militants to organize the villagers for self defense.

Betrayed by a traitor, Aram was arrested in Kōprükōy on July 24, 1896, and was put in prison first in Hasan Kala and then in Garin.

During his trial, he boldly admitted all the charges brought against him and he placed full responsibility for all those things on the shoulders of the Turkish Government.

Ashod Tātul never lost his courage or lucidity in the face of the inhuman treatment he received in Turkish prisons. Instead, he managed to send messages written on cigarette paper to his comrades, exhorting them to carry on the struggle. "Goodbye, comrades," he wrote, "my last will and testament to you is that you fight to the end

²For further details, see M. Varantian, (*H(ay) H(eghap'okhagan) T(ashnag'tsutyan) Badmutyun* I (Paris: 1932).

. . . Rest assured that your comrade has the courage to face the hangman's rope, for our path will ultimately lead to freedom."

Aram Aramian was hanged in front of thousands of weeping Armenians in the *Göl Bashi* square of Garin on August 4, 1899.

Before the hangmen pulled the rope, the brave revolutionary turned toward his executioners and shouted, "Long live the Armenian nation . . . long live the Armenian Revolution."

Yeghishē (Yervant) Tōpĵian

Born into a Garin family in the Caucasus, Tōpĵian was idolized by the youth of Garin. This was hardly surprising, for he had reached the highest positions in the national, educational, and political fields solely because of his extraordinary talents. Respect for his intelligence, judgment, and influence extended to Turkish officialdom, including the governor, himself, who did not make important moves without consulting him.

We have already dwelled on his crucial role during the decisive days of the Second Ottoman Constitution and his critical role as a party worker, public figure, and editor of *Haġatĵ*. Unfortunately, his life came to a premature and tragic end through a fratricidal bullet which deprived the Armenians of a beloved leader.

Hovhannes Itĵkalat'sian

A founding member of both *Bashdban Hayrenyat's* and the *Hēnchagian* Party, he faithfully served these organizations to the end of his life.

In spite of being a party member, Itĵkalat'sian was loved and respected by the entire Armenian community of Garin. He was a brave and wise leader who served his people selflessly and with devotion.

Durpakh (Hovhannes Ayvazian)

Although born in Garin, he received his revolutionary experience in the Caucasus, where he had spent his youth.

During the Armeno-Tatar conflicts in Tiflis, he and Armen Garo led a number of revolutionary operations and were celebrated as courageous fighters.

After the declaration of the Second Ottoman Constitution, he and his family returned to Garin and played an important role in the

protection of the Armenians against the Turks.

Durpakh died before the Armenian massacres and was given a solemn national funeral.

“Gorgod” (Hovhannes Gorgodian)

He was born in Garin and entered the A.R.F. in the Caucasus. After engaging in secret deliveries of firearms to Garin, he decided to settle in his birthplace and to liquidate a number of persons whose activities were detrimental to the Armenians. Shortly before the completion of his mission, he was caught and imprisoned. However, he and his close friend, Arshag of Gharabagh, quickly succeeded in escaping.

He and Mardiros Charukhjian fought the Turkish mobs during *Medz Tebk'* and inflicted heavy losses on the enemy until the army arrived and ended the attack. It was ironic that these two heroes lost their lives in the last volley before the bugle sounded for the Turks to stop the attack.

It is due to their courage and self-sacrifice that the entire quarter was saved from the horrible fate which awaited it.

Krikor of Bulgaria (Gözian)

This brave Gariner was a blacksmith by trade, which he had learned in Haji Mëğërdich's smithy in Bulgaria.

During the Armeno-Tatar conflicts, Krikor manufactured various kinds of weapons, including grenades and rockets in Hañij monastery in the Caucasus, thereby contributing greatly to the Armenian victory.³ It is not known what his ultimate fate was.

Karekin Garnetsi (Karekin of Garin) (Ghroian)

This bold son of Garin was the scourge of Garin's Turkish *dadashes* (gangsters).

In order to escape capture by the police, who were accomplices of this criminal element, he went to the Caucasus, where, together with a number of other young Armenians, he engaged in raiding Czarist ammunition and weapons depots and transporting his loot to Western (Turkish) Armenia.

It was during one of these smuggling trips that he was killed by the

³For details, see Malkhas, *Jampus Vëra* (New York: 1950).

Russian troops, who had come to the assistance of the Turkish border guards.

After his death, the Armenians dedicated many songs to him and sang:

*“You are the glory and the pride of Armenia,
O, Karekin of Garin.”*

Ökcheli Ago (Hagop Parseghian)

While still a youth, he became the nemesis of the Turks, who gave him the name *Ökcheli Ago* (Hagop With the Heel) because, it is said, he crushed them under his heels. Being familiar with secret routes between Garin and the Caucasus, he was engaged for a long time in smuggling arms into his city.

After being conscripted in 1914, he was sent to the battlefield at Sarigamish, where he succeeded in persuading a number of Armenian soldiers to defect to the Russians. He was promptly sent to Siberia by the Russians, but he managed to escape and return to Garin, which had already been liberated from the Turks.

He then went to Erzënga and on the orders of Murad was assigned to the task of rescuing the survivors of the Armenian massacres. He was in Constantinople when he was informed by some survivors of the deportations that his wife was alive and living in Mosul (Iraq). He brought her back and together they set out to settle in Armenia. When he reached Batum, he learned the news of the collapse of the Republic of Armenia and returned once again to Constantinople.

A few days before the takeover of Constantinople by the Kemalists, he went to Bulgaria, where he died in 1947, away from his beloved homeland.

Arsen Ajemian

Notwithstanding his calm and gentle appearance, Ajemian was one of the fiercest revolutionaries of Garin and a well known leader of the *Hëñchagian Party*.

From early youth, he had harbored a deep hatred of the Turks for their oppression of the Armenians. It was, therefore, natural for him to join the *Hëñchagian Party*, in spite of his father's wishes, and to have engaged in dangerous anti-Turk activity. There came a time, however, when he had to leave Garin by direction of the chiefs of the party in order to avoid capture.

After the declaration of the Second Ottoman Constitution, he returned to Garin and became the leader of the *Hēnchagian* Party of the city, which was almost in a state of dissolution. His activities did not escape the attention of leaders of the *İttihad* Party, who ordered his arrest and murder in prison after he was subjected to inhuman torture so characteristic of Turkish treatment of prisoners.

Andon Kosh

A man of enigmatic character, Kosh was one of the most unusual yet heroic personalities of Garin. This modest Gariner joined the secret revolutionary organization of his birthplace while still a very young man.

Unlike many Armenian Catholics of those days, Andon worshipped Armenia and the Armenians even during the 1870's. His actions on behalf of his countrymen brought about arrest, imprisonment, and torture in Turkish prisons. When he was finally freed, he went to Constantinople and ultimately to Bulgaria, where he won the good-will and sympathy of Macedonian revolutionary leaders.

In Sofia, he became a close associate of the great Armenian revolutionary leader, K'risdapor Mikaelian and assisted him in the plot to assassinate Sultan Hamid.

After the unsuccessful attempt on the Sultan's life at Yēldēz, in 1905, the Turkish Government demanded his extradition but his Macedonian friends succeeded in whisking him away to Geneva, Switzerland. He soon became the guardian angel and administrator of *Troshag*, (Flag) the official organ of the A.R.F. and held that position until his death twenty years later. During his time, he was loved by his colleagues and by the university students who sought him as a friend.

Arzuman (Kēltig) (Dikran Khachigian)

A graduate of the Sanasarian School and the University of Natural Sciences of Switzerland, Dikran Khachigian was a highly educated Garin intellectual. He taught at the Ardzēnian School and became the right-hand man of Y. Tōpjian.

It was Arzuman's responsibility to obtain information with L. Nazaryants from Constantinople and the provinces and to inform the foreign countries about the Turkish atrocities. Later the two began to publish *Hayasdan*, the first issue of which appeared in 1915. *Hayasdan* is still a major source of information concerning the

Armenian massacres, for Turkish atrocities are recorded there on a day-to-day basis and with all their lurid details until September 26 of that year.

In 1915, Arzuman went to the Caucasus and, as a member of the Balkan Central Committee of the A.R.F., reported to the A.R.F. Bureau, took part in various party meetings, participated in the formation of a Volunteer Corps, and finally returned to Europe. Meanwhile, the material published in *Hayasdan* had struck a raw Turkish nerve, for the İttihad Party had sent terrorists to Sofia to liquidate Arzuman.

On his return from the Caucasus, Arzuman spent three months in Bucharest, where he became the trusted friend and right-hand man of Dr. Zavriev. Ultimately, *Hayasdan* ceased publication and Arzuman was imprisoned. Fortunately, he was freed through the intercession of some Bulgarian friends.

He went to Giligia (Cilicia) in 1919 as a party worker and, after his return to Constantinople, he made a thorough report to the party chiefs on the Cilician situation. It was shortly after this that unsuccessful surgery put an end to his productive life.

Hovhannes Asdurian

In spite of his status as a "simple artisan," this noteworthy Gariner was endowed with an intelligence and sound judgement rare even among would-be intellectuals.

He was a founding member of *Bashdban Hayrenyat's* and as such, was one of the first Gariners to be thrown into prison in 1882. As he shared his fate with other young men, he taught them to remain cool under immensely difficult conditions and to resist temptation under the false promises of the Turks. He also urged the youth outside the prison walls to carry on the noble work to which they had dedicated themselves.

He was freed from prison after the Second Ottoman Constitution and was later elected a deputy-chairman of Kavaṛagan Zhoghov (Provincial Assembly) of Garin. Asdurian was destined to become one of the first victims of the 1915 massacres.

Tarbasian (Tarbassian) Family

Instead of describing the revolutionary activities of individual members of this large family, we shall describe the family as a whole, since to the successive generations of this family liberation of the

Armenians superseded any other consideration.

Long before the emergence of political parties among the Armenians, Mardiros Tarbasian's two sons, Dikran and Hovhannes, who served as town treasurers in Hasankalē, wholeheartedly supported and participated in revolutionary movements of Garin. Their activities soon became known to the authorities, who were preparing to arrest the two brothers when the latter made their escape, Dikran to Constantinople and Hovhannes to the Caucasus.

Dikran was finally captured in the Turkish capital and committed suicide while in prison. The other brother, unable to remain away from his family any longer, returned in disguise to Garin in 1909.

Two of the four sons of Hovhannes entered the A.R.F. at an early age and held responsible positions.⁴

Aram Yerganian

This brave Gariner belonged to the group of Armenians who became the nemesis of Turkish hangmen.

After finishing his elementary education, Aram became a goldsmith. He remained in his birthplace until the Russian occupation of Garin during the First World War. Thereupon, he went to the Caucasus and, in spite of his youth, he joined General Dro's battalion and participated in the victorious battle of Pash Abaran. On the battlefield, he distinguished himself by his courage and sharpshooting.

Later, this pale, small, but serious young man was to become a terrorist who listened only to his own conscience as he sought to avenge the lives of millions of his compatriots by assassinating various Turko-Tatar criminals. It was he who assassinated Ghasem-pegov in Yerevan Square in Tiflis. He went on to liquidate also Sarafov and Khan Khoysgi on Galonvinsky Avenue of the same city.

On the orders of the A.R.F., he went to Europe and together with Arshavir Shiragian assassinated two of the high ranking officials most responsible for the genocide of Armenians, Jemal Azmi Bey and Behaeddin Shakir Bey. The event took place in Berlin on April 17, 1922.

Weakened and exhausted physically, he spent a few years in Romania but ultimately settled in Argentina, where he married and spent the rest of his life. He became the victim of tuberculosis and died in 1934. His memory will long be cherished by his countrymen.

⁴Their biographies appear in the chapter entitled "Professional Men."

Khěmpabed K'ēri (Arshag Kavafian)

A brother of Father Housig, he is one of the great heroes of Garin and a credit to the Armenian people. In his youth, he worked in his father's saddlery and came to know the Turkish character well. Unable to tolerate the terrible conditions under which the Armenians lived, he often clashed with them individually until he joined Huno's (Harutyun of Van) unit under the name of K'yaffar Arshag and engaged in armed conflict with them.

In 1890, he became a member of the A.R.F. Then he rejoined Huno's group to continue guerrilla warfare against the Turks and the Kurds in the region between Alashgerd and Gaghzēvan. During these encounters, he distinguished himself as a fearless fighter which won him the new name of K'ēri (uncle).

Soon he joined Antranig and accompanied him to Sasun, where he participated in bloody encounters with the united forces of Turks and Kurds. Fighting with K'ēri's forces were the "Mamigonian Daredevils." In Sasun, K'ēri did everything. He fought, he assured supplies, he repaired guns, saddles and shoes, he cooked, and he led his men in battle. After the Sasun operations, K'ēri moved on to the Caucasus and participated in the victorious Armeno-Tatar conflicts. Shortly after their conclusion, we find K'ēri in Persia, where Armenians were caught between the warring Persian liberals and reactionaries. Having had to choose sides, they had thrown their lot in with the liberals led by Yeprem Khan. When the latter was killed, K'ēri became the commander of the Armeno-Persian forces and led them in a series of brilliant victories.

Following Sultan Hamid's deposition, K'ēri returned to his beloved Garin, and after a brief sojourn with his family, which he had not seen for years, he returned to the Caucasus.

The relief from Hamidian despotism was short-lived, indeed, for the First World War broke out soon, and Turkey entered the conflict as an ally of Germany, an occasion that the Turkish rulers seized to implement their carefully planned genocide of the Armenians.

As the atrocities committed by the Turks against the Armenians gradually revealed the intent of the rulers, the Armenians in the Caucasus began to form volunteer corps⁵ (led by men like Antranig and Hamazasb) and entrusted the leadership of the fourth Regiment

⁵The number of Turkish-Armenians enlisted in the Volunteer Corps was for a time not negligible.

to K'ëri. The volunteers soon entered Upper Armenia and Vasburagan as the vanguard of the Russian armies. K'ëri wasted no time in reaching Hasankalë and was preparing for swift and decisive moves when he was directed by the Russians to retreat. Therefore, he returned to the Caucasus at the head of his forces and a majority of the Armenians of Pasen.

Following this, the Russians transferred K'ëri first to the Vasburagan and later the Revanduz (Ruwanduz) fronts, where the Russian and Turkish armies were engaged in fierce see-saw battles. Ke'ri and his men played a very important role in the Russian victory on this front, but the Armenians suffered an irreparable loss when Ke'ri became the victim of an enemy bullet. The sorrow felt by the Armenians on this occasion is reflected in the well-known song which says:

*O, Commander of the Fourth Regiment, you, brave K'ëri
Your deeds were always noble, O, our heroic K'ëri,
We received the lamentable news of your death.
You were the bravest of the brave, O, our heroic K'ëri.
Why did the evil bullet choose you as its target
And smash your ideals and your hopes?
Spread! Spread the news to all Armenians
The Protector of the Armenians is no more. . .*

The body of this hero was transferred to Tiflis and was interred in Khotjavank' cemetery amid general mourning and lamentation.

Vartkes (Hovhannes) Seringülian

This illustrious son of Garin was also known as Zarmayr and Kisag, and his fame extended beyond the borders of Garin to Vasburagan, Dikranagerd, the Caucasus, and Constantinople. The first important events of his life began in 1890 in his native city during the liberation movement. Even as a student at the Sanasarian School, he found the atmosphere too stifling for his freedom loving spirit. Therefore, he laid aside his books, left the classroom, and devoted himself to the task of revolutionary propaganda.

It was only natural for him to participate in *Bëzdig Tebk'*, which brought about his arrest and imprisonment for a year. Upon leaving prison, he proceeded to Constantinople, where he met Hovhannes Yusufian. The latter, as an important member of the A.R.F., brought together Vartkes, Kuni, Papken Sünni, Yekibda'si, and a few others and trained them as dedicated revolutionaries.

In Constantinople, Vartkes attracted the attention of the Turkish authorities, who arrested and imprisoned him until 1899. Upon his release, he went to Bulgaria and from there to Transcaucasia. From there, the A.R.F. Bureau sent him to Van as its special representative. Unfortunately, he was arrested and imprisoned once more when an informer named H. Semerjian revealed his identity to the Turks.⁶ After a year and a half, he was transferred to Diarbekîr (Dikranagerd) for reasons best known to the government.

With the declaration of the Second Ottoman Constitution, Vartkes left prison and returned to Garin, where he received a very warm welcome from the Armenians and was later elected to represent the city in the Ottoman Parliament. In that capacity, he distinguished himself by his diplomacy and eloquence, winning the admiration and respect of even his Turkish colleagues.

Vartkes' life came to a tragic end in the genocide of 1915, when he was deported with his friend and colleague in the Turkish Parliament, the great writer Krikor Zohrab, and was murdered on a journey that was never intended to have a destination.⁷

Armen Garo (Dr. Karekin Pâsdêrmajian)

Armen Garo, a man who occupies a place of honor in the galaxy of distinguished Gariners, was born into an affluent family noted for its bravery and beneficence and seeking its happiness in serving the Armenian people in their fight for freedom.

Graduating from the Sanasarian School in 1891, he went to France and enrolled at the Agricultural school of the University of Nancy, intending to put his education at the service of the Armenian peasantry upon his return.

While still a student, he became a member of the A.R.F., an act which was destined to give a completely new direction to his life, for shortly thereafter he interrupted his studies to return to Constantinople to participate in the preparations for the occupation of the Ottoman Bank. In the Turkish capital, he assumed the leadership of

⁶Semerjian paid with his life for his treachery when he fell victim to the bullet of an Armenian young man named Tavo. In this cloak and dagger drama, Tavo, himself, later turned out to be an informer and met the same fate as Semerjian.

⁷The Interior Minister of the day, Tâlaat Pâsha, Vartkes' "masonic brother" personally signed the death decree.

the operation and once the occupation was effected, he entered into negotiation with the representatives of the Turkish and European governments over Armenian demands: namely, that the reforms promised by international conferences and accepted by the Turkish Government be carried out promptly.⁸

Promising to settle the issue, the Russian and the British ambassadors persuaded Armen Garo and his followers to take a ship and leave for Russia. Promptly the next day, the Turks took retaliatory action by means of a brief but costly massacre of the Armenians in Constantinople.

In 1905, Armen Garo was in the Caucasus, where his fame had preceded him. There was bloodshed everywhere as the Armenians clashed with the Tatars. Even Tiflis was in danger. The leadership of the Armenian forces was now entrusted to him, and he chose Durpakh, his fellow Gariner, as his deputy.⁹ The encounters which took place shortly between the two forces culminated in victory for the Armenians.¹⁰

Upon the declaration of the Second Ottoman Constitution, Armen Garo returned to his birthplace, became a member of the Parliament, and together with Vartkes, left for Constantinople. With Krikor Zohrab, they won themselves a place of eminence because of their brilliant talents. He was even offered ministerial positions, which he always rejected.

His sound judgement and ability made him earnestly sought by the Armenian authorities of Constantinople. Although some Armenians obstructed him at times,¹¹ Armen Garo continued to press for the realization of reforms in the Armenian Provinces.

In time, he developed friendly relations with and became an advisor to the European diplomats, Hopf of Norway and Vestening of Holland, who were appointed observers by the Council of the Great powers, and who were accepted as such by the Turkish government.

⁸See Mik'ael Varantian, *H(ay) H(eghap'okhogan) T(ashnagt'sut'yan) Badmuyun* I (Paris: 1932), pp. 307-8.

⁹For details see A. Garo, *Abrëvadz Ozer* (Boston: Hairenik Press, 1948).

¹⁰The Tatars, raising white flags of surrender, pointed at Vorontzov Dashkov, the governor of the Caucasus, as the cause and instigator of all the problems.

¹¹For details see A. Garo, *Abrëvadz Ozer*.

At the same time, international relations deteriorated rapidly. The Crown Prince of Austria-Hungary fell victim to an assassin's bullets. Armen Garo foresaw the coming storm and the tragedy that would inevitably befall the Armenians. He sent a telegram to the General Congress of the A.R.F., informing it that war was inescapable. Then he left for Europe to reveal the real nature of the Ittihad Party plan, namely: the extermination of the Armenians.

His worst fears concerning the fate of the Turkish-Armenians were fully realized. The European nations were too preoccupied with the dangers confronting their own countries to worry about the Armenians. Seeing no hope in remaining in Europe any longer, he returned to the Caucasus (1915) and devoted himself to the task of organizing an Armenian volunteer corps. Soon he became Tro's deputy, and when the latter was wounded, he commanded the regiment until Tro's return to duty.

There seemed to be only one hope of salvation for the Armenians as well as the rest of the beleaguered world: the entry of the United States into the conflict. When that event took place, the Armenians thought the dawn of a new era was not far away.

The head of the Armenian Church, Catholics of all the Armenians, with the concurrence of Armenian leaders, selected Armen Garo as the man best equipped to win the friendship and support of the United States for the Armenian people. Thus, armed with a letter from his Holiness, Armen Garo left for his mission in America (1917). He more than justified the faith placed in him by his success in American governmental circles and in the public at large. At the same time, he kindled new hope among the Armenians in America of the rebirth of the Armenian nation after its ordeal and near extermination at the hands of the Turks.

The end of the world conflict brought an Armenian republic into being, but that little nation needed much help if it was to survive as a next door neighbor to the government that had been accustomed to seeing the Armenians in a state of servitude, most of them under its autocratic and despotic rule. Armen Garo was sent once more to America for help and, with the unflinching support of James Gerard and other American idealists, was able to bring about American recognition of Armenia (1920). This was in turn followed by material assistance from Washington. Soon Armen Garo became the first Armenian ambassador to the United States.

It was during this period that the A.R.F. sought retributions

against those Turks that had been the principal architects or implementers of the Armenian genocide. Armen Garo, who was still haunted by those nightmarish events, undertook the general direction of the terrorist activities which brought about the assassination of Talaat, Azmi, Behaeddin Shakir, Said Halim, and others in Berlin, Rome, and Tiflis.

The young Armenian Republic had a very short life as pressure from the Kemalist Turks on the one hand and the communists on the other brought about its demise. Part of its territory reverted to Turkey, and the other part became present-day Armenia as part of the U.S.S.R. Disillusioned and broken in spirit, Armen Garo returned to Europe to reunite with his wife and eighteen-year-old son. He died on March 23, 1923.

CHAPTER V

OTHER OUTSTANDING PERSONALITIES OF UPPER ARMENIA

Yerzēngat'si K'ērin (Rūpen Shishmanian)

From his early youth, Rūpen Shishmanian was filled with vengeance against the Turks, who had killed his father. By 1894, he was already a well-known guerrilla fighter with friendly relations with a number of Kurdish chieftains.

In 1898-99, he was in the Caucasus participating in the A.R.F. Congress. After his return to Yerzēnga, he devoted himself to organizing the Armenians in Yerzēnga, Kēmakh (Ani Fortress), Kēghi, Papert, and Tertjan, which brought about his arrest and imprisonment. He refused to allow his fellow revolutionaries to risk their lives in an attempt to free him from prison and was hanged in 1903, leaving behind him a memory of heroism and devotion to his people's cause.

Gaydzag Aṛak'el (Dikran Abajian)

Had this bold young man of Papert lived in our own days, he would most probably have been called a "nuclear bomb" instead of *Gaydzag* (lightning) because of his heroic deeds. While still a youth, Dikran joined the revolutionary units of Yerzēngat'si K'ēri, Sebuḥ, Murad, and Antranig under the nickname of *Gaydzag Aṛak'el*.

In 1916, he appeared in the first ranks of the forces which liberated Garin, Papert, and Yerzēnga from the Turks. Later he was engaged in saving the survivors of the massacres by finding refuge for them among the Kurdish tribes of Dersim, who took in the Armenians for

one Turkish pound in gold per person.

It is said that when this steel-hearted man saw the corpses of Armenians piled high on the banks of the Euphrates, he burst into tears and died of grief. His body was taken to Garin and buried beside that of Ashod Tātul.

Sebuh (Arshag Nersesian)

Born in Arzahan village of the Papert region, this herculean son of Upper Armenia will have an eternal place in Armenian history.

He was a brave fighter, a simple revolutionary, a *khěmpabed* (group leader), and a commander.

After the Sovietization of Armenia, Sebuh and his family settled in the United States with the hope of returning one day to a new independent Armenia. He died with the inner satisfaction of having served his people to the best of his ability.¹

Soghomon Těhlerian

He was born in Pakarij village in the Taranagh region of Upper Armenia. During the Armenian deportations, his birthplace became a graveyard of thousands of Armenians. The banks of the Euphrates, leading to Ani (Kěmakh) Fortress, became the resting place of the slaughtered corpses of a countless number of Armenian martyrs.

Těhlerian succeeded in avenging the death of his compatriots by firing the bullet that killed Tālaat Pāsha, the principal author of the Armenian massacres, on a street in Berlin. Arrested and brought to trial, he was acquitted by the German Court.

After many years of wandering in the Balkans and in Africa, he eventually settled in the United States together with his wife, Anahid, and their three children. He died in California on May 13, 1960 and was buried in Ararat Cemetery of Fresno. He is the author of a valuable work entitled *Verhishumner* (Memoirs).

Sdep'an Dzaghigian

This gallant son of Upper Armenia was born in Khodortjur village.

With the rank of colonel, he participated in the bloody battles waged against Turkey by the forces of the Armenian Republic. After the Sovietization of Armenia, he and two of his compatriots suc-

¹One has to read Sebuh's memoirs in order to gain an appreciation of his exploits, which are recounted with extreme modesty.

ceeded in assassinating Jemal Pasha (another of the high ranking Turks responsible for the Armenian tragedy) in front of the headquarters of the Russian Secret Service in Tiflis (July 11, 1922).

Nerses Odabachian

This compatriot of ours, who played a heroic role in rescuing the Armenians during the Great Massacres,² is presently living in Fresno (California) and humbly remains silent on his past.

He was born in Garin in 1895 and was exiled to Mesopotamia in 1915. During the deportations, he became ill near Samsad, and after his recovery, he worked for a Turkish mule-driver. Soon the Turk suspected Nerses of being an Armenian and attempted to kill him. However, he lost his own life in the attempt. Nerses now put on the Turk's clothes and, changing his name to Ahmed Temurbash (the late mule driver's name), he presented himself at the Turkish center for supplies at Malatia.

He was entrusted with the responsibility of maintaining communication with the garrisons between Harput and Yereznga and providing them with supplies. This enabled him to rescue hundreds of Armenian refugees at the risk of his own life and to send them to regions under Russian administration.

In the turbulent days of the national awakening and struggle for freedom from oppression, giving an education to Armenian youth was just as heroic a task as the armed encounters on the battlefield. It is not possible to ignore the important role played by women in this area, especially in view of the fact that Armenians were living in a country where the ruling class (the Turks) condemned most women to the performance of heavy household duties, with the more attractive ones being isolated in the harems throughout their lives.

These men and women taught literature, Armenian History, Christian virtues, and good manners and instilled the ideals of freedom among the youth. They did this despite envy and suppression by the Turks.

The men included: M. Aghabalian, K. Zakarian, Mēnatsaganian, H. Ghazezian, Fr. K. Ardzēnian, Bishop Karekin Sērvantzdian, Fr. Kevork Ardzēnian, S. Tatarian, Simon Güneslian, Kevork Chilin-

²Kh. N. Kavař, *Hin Garodneru Jampov (On Nostalgic Roads)*, *Hairenik Daily*, (August 30, December 5, 7, 11, 1969).

giran, Yeghishē Dursunian, Hovhannes Kheroian, Very Rev. Meruzhan Ashkharhuni, P. Odabashian, Yeghishē Tōp̄jian, Sdepan Zorian, A. Khachigian, Kāchperuni Tērzian, A. Adruni, Simon Vēraťsian, M. Ipeġian, A. Varzhabedian, Arsen Avedikian, Vahan Shahinian, Kalusd Garabedian, Levon Karakashian, Ardashes Kavafian, Kārnig and Hērach Lusbaronian, A. Mazmanian, A. Chilingirian, M. Mařanjian, Rūpen Kāchperuni, Kārnig Midinian, Dajad Pāmbukġian, Aram and Ghazar Charēġkian, Simon Zak'arian, Zaven Manugian, Vahē Tōkajian, Dikran Aghamalian, Sdepan Shehirian, Rūpen Nersesian, and many others.³

Among the women teachers, one might mention: Pēp̄ġ and Yeva Varzhuhis (teachers),⁴ Hayganush Khachigian, Hēranush Tōp̄jian, Hayganush Odabashian, Hayganush Mēġērdichian, Nēvart Mirzoian, Azniv Tarpinian, Siranush Zabel Yazēġian, Saťenig Bardizbanian, Akabi, Hēripsimē, and Manush Hayrabedian, Yebraksē, Armenuhi, Aghavni, and Yeranuhi Momjian, Aghavni Karagōzian, Saťenig and Haiganush Sujian, Varsenig Minasian, Saťenig Garabedian, and Khanum Bozoian.

³The names of teachers and principals mentioned previously are not given here.

⁴They devoted their entire life to teaching. They never married. At the end of their careers, they retired from teaching and received a pension from the school administration.

CHAPTER VI

ARMENIAN POLITICAL PARTIES

The Hēnchagian Party

In the light of the preceding discussion, it is obvious that Gariners were ripe for political organization when Armenian political parties came into being. However, the different parties had varying degrees of success in appealing to the population.

The *Hēnchagian* party song says: "Garin and Constantinople like thunder,/With initial impulse brought you forth *Hēnchag*."

Notwithstanding this auspicious birth and the efforts of one of the founders of *Bashdhan Hayrenyats*, H. Ichkalaṡsian, and others, the *Hēnchagian* Party never succeeded in winning over the majority of the youth of Garin.

It is, indeed, surprising that the first political party, aspiring to liberate the Armenian people, did not find fertile ground among the youth when that youth had already evinced similar aspirations before the birth of the party, especially since ideological disputes had not arisen within the party. To try to delve into an analysis of causes would divert us from the main purpose of this book. Therefore, we shall proceed to a brief discussion of the other political parties.

The Armenian Revolutionary Federation

The A.R.F. was founded in Tiflis in the second half of 1890, about two years after the establishment of the *Hēnchagian* Party. It was organized as a result of consultations among a number of well-known public figures whose purpose was to bring together and to unify all the

existing revolutionary societies into one organization under the name of the Armenian Revolutionary Federation. *Bashdban Hayrenyat's* of Garin was represented in these meetings by Ashod Tātul.

After his return to Garin, Ashod Tātul set out to organize the local youth with the cooperation of Vartkes, K'eri, Asdurian, and Vemian, men who enjoyed great popularity among young people. His efforts culminated in the formation of the Armenian Revolutionary Federation, whose nucleus consisted of the majority of the members of *Bashdban Hayrenyat's*.

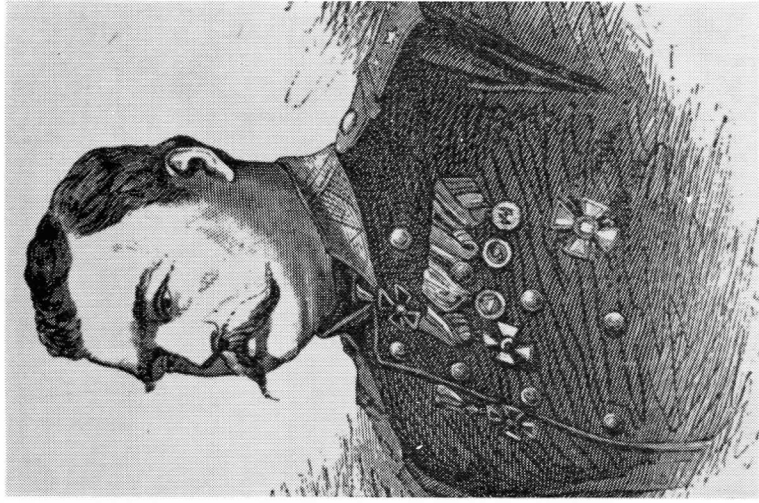
During the following years, the A.R.F. became the only political force representing the Armenian population in the eyes of both Turks and Armenians, and this with such authority that for a brief period the Turkish governors did not make any decisions without consulting the A.R.F. leaders. More than one A.R.F. General Congress was held in Garin.

Besides numerous religious personalities and other locally well-known individuals mentioned earlier, the following members of the party had lived and served in Garin for varying lengths of time: Rosdom, Simon Zavarian, Avedis Aharonian, Agnuni, Khazhag, Avedik' Isahagian, Simon Vratzian, Nigol Aghpalian, Hovhannes Katjazzuni, Rūpen (Der Minasian), Arshag Tjamalian, Rūpen Zartarian, Sarkis Parseghian, Shavarsh Misakian, Yeghishē Topjian, Vahan Minakhorian, Hērayr Tēzhokhk', Antranig, Nigol Tuman, Murad of Sepasdia, Sebu, and others.

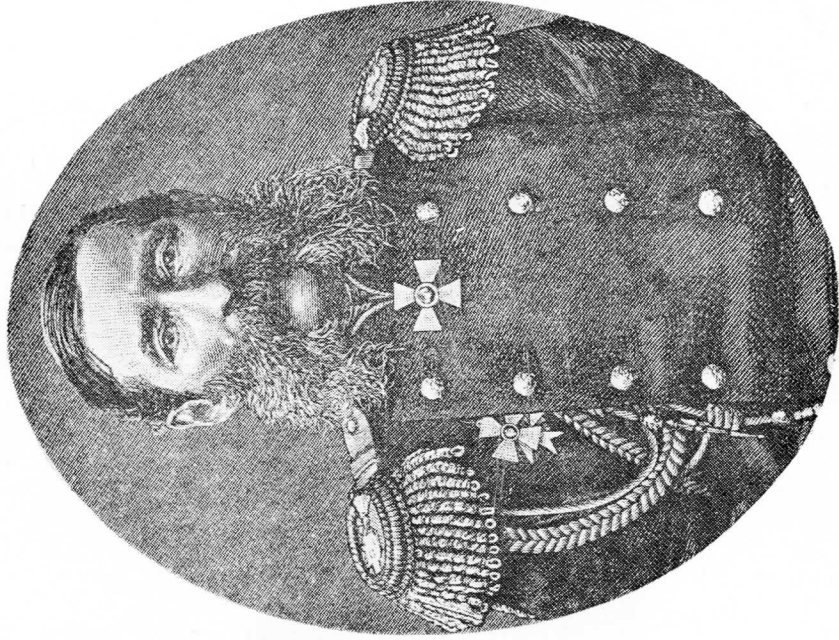
The Rāmgar (Democratic) Party

This party, known today as the Armenian Democratic Liberal Organization (*Rāmgar Azadagan Gusagtsutyun*), was initially named the Democratic Constitutional Party (*Rāmgar Sahmanat-ragan Gusagtsutyun*). It made its appearance in Garin in 1913. Its principal founder was Aghanig Korkmazian, a rich merchant who had come to settle in Garin from Paghesh (Bitlis). He was aided by Garabed Sirunian and the composer Krikor Süni.

In Garin, the Rāmgarars succeeded in recruiting even fewer members than the *Hēnchagians*. Not only did they fail to recruit the youth but were also unable to win the sympathy of the conservative merchants. Its activity began and ended with a small demonstration in *Kavaragan Zhoghov* (the Garin Provincial Assembly) as a result of which it was driven completely out of the collective life of the people.



General Arshag Der Ghougasoff
Armenian general during the Russo-Turkish War
of 1877



General Loris Melikoff
Armenian general during the Russo-Turkish War of 1877



Hagop Parseghian
(Okcheli Hagop)



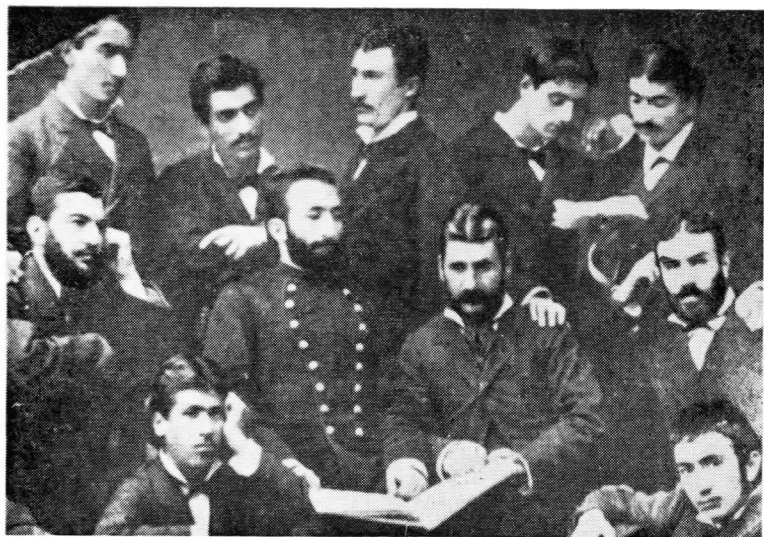
Keri (Arshag Kafafian)
Armenian national hero



Vartkes Serengulian
Deputy from Garin in the Turkish Parliament
of Istanbul.



Armen Garo (Karekin Pasdermadjian) and his family.
Standing are his two brothers Vahan and Khachig.



Armenian leaders of Garin 100 years ago.



Ballarian family

PART EIGHT

CHAPTER I

THE ARMENIAN NATIONAL ADMINISTRATION OF GARIN

With the exception of two booklets¹ of rather scanty contents, there are, unfortunately, no documents relative to the activities of Garin's National Administration. There can, of course, be no doubt that the National Administration kept records of the more important events, but these were apparently destroyed by the Armenians, who did not wish to endanger their own safety by letting such vital documents fall into the hands of the Turks.

One of these booklets reveals that as early as 590 A.D. the city of Garin attained such importance that some of its primates were later elected patriarchs and catholicoses.²

Below we reproduce the list of these primates:³

1. Bishop Tévodoros, the Great Philosopher	590
2. Bishop Hovhannes	1042-43
3. Bishop Asdvadzadur	1179
4. Bishop Sarkis (Tātarat's Kedk')	1245
5. Bishop Krikor (Tjěrogh)	1310

¹We would have been deprived of the contents of these two booklets, too, had Fr. Hagop Kōsian not studied them in the archives of the prelacy and reported the results of his research in the first volume of his *Partzēr Hayk'*.

²The catholicos is the supreme head of the Armenian church. The patriarch's administrative jurisdiction is restricted to a certain geographical area. The Armenian church has patriarchates in Jerusalem and Constantinople.

³There is no information about primates of the first 450 years.

6.	Bishop Simon (Unitor)	1330-41
7.	Bishop Nerses	1487-88
8.	Bishop Husig	1490
9.	Bishop Minas	1590
10.	Bishop Ghugas	1591
11.	Bishop Hovhannes (Taranaght'si)	1592
12.	Bishop Sahag	1596
13.	Bishop Asdvadzadur	1625
14.	Bishop Bedros	1646
15.	Bishop Ghazar	1648
16.	Sarkis Vartabed	1649
17.	Boghos and Hagop Vartabeds	1673
18.	Bishop Avedik'	1693-1701
19.	Khachadur Vartabed	1710-22
20.	Bishop Sahag Ahakin, Khortzenat'si	1733-57
21.	Avedik' Vartabed	1757
22.	Baghdasar Vartabed	1764-65
23.	Sarkis Vartabed	1765-66
24.	Ghazar Vartabed (Shorot'ert'si)	(4 months) 1782
25.	Bedros Vartabed	(3 months) 1782
26.	Donagan Vartabed	1783
27.	Hagop Vartabed	1788
28.	Bishop Hagop (Aghbegh)	1793-1807
29.	Bishop Garabed Pakraduni	1811-1828
30.	Bishop Partogh Puzantat'si	1829-30
31.	Bishop Bedros Guravt'si	1830-34
32.	Bishop Harutyun Kabbenjian	1834-38
33.	Bishop Bedros Altunian	1839-40
34.	Bishop Yeprem Babaian	1840-44
35.	Garabed Vartabed Alagözian	1846-47
36.	Bishop Krikoris Zorapapelian	1847-48
37.	Mëgërdich Vartabed Sarafian	1849-50
38.	Bishop Krikoris Zorapapelian	1851-59
39.	Bishop Harutyun Vehabedian	1859-79
40.	Bishop Maghakya Ormanian	1880-87
41.	Bishop Arisdages Tertzagian	1888-89
42.	Kevork Dzayrakuyn Vartabed Ütūjian	(3 months) 1890
43.	Bishop Ghevont Shishmanian	1890-96
44.	Bishop Zaven Der Yeghyaian	1898-1907
45.	Bishop Sëmpad Saadetian	1908-15

The following clergymen served their flock faithfully from the late 1890's until 1915, when they were killed during the Great Massacres:

Fr. Nerses Vahanian (Vicar)
Fr. Magar Bekhozlian (died in 1906)
Fr. Hēmayag Muradkhanian
Fr. Zareh Shūsheian
Fr. Zarmayr Kevorkian
Fr. Husig Kavafian (Kēfi's brother)

Until the declaration of the Second Ottoman Constitution, the Turkish government viewed the primates as the official representatives of the *Ermeni Millet* (Armenian Nation) of Garin. To the Armenians, the primates were the elected leaders embodying the religious and civil authority of the nation.

The primate presided over the meetings of elected and appointed bodies by virtue of his office. He made suggestions and proposed actions, as chief executive, and implemented the decisions of these bodies. In religious matters, the primate acted independently, subject only to the authority of the patriarch of Constantinople and catholicos of Echmiadzin.

In the year 1800, Bishop Garabed Pakraduni, the primate, undertook to modernize the religious and secular life of Garin. Although born in the Garin district, he grew up, was educated, and entered religious life in Constantinople, where he had cultivated friendships with the Armenian and Turkish officials, through whom he tried to minimize the harm done to the Armenians under his care by the *Yenicheris*.⁴ Bishop Pakraduni and nearly 100,000 Gariners migrated to the Caucasus in 1829.⁵ He was succeeded by Bishop Bedros Guravt'si.

Although not highly educated, Bishop Bedros was a born administrator. He reorganized the prelacy and brought new life and direction

⁴The *Yenicheris* (Janissaries) were an elite corps of troops organized by the Turkish rulers. Christian boys of eight to twelve years of age, possessing excellent physical attributes, were taken forcibly from their parents, raised in the Moslem religion, and trained for service in the Janissaries. These ruthless soldiers were often used by the sultans against their Christian subjects. They were granted many privileges by their master, and in time they grew so powerful that they were not only the scourge of the Christians but also a headache for the rulers. Thus, Mahmud II abolished them legally and ordered their physical extermination (1826).

to the Armenian institutions, whose life had been disrupted by the Russo-Turkish war.

His successor, Bishop Harutyun Kabbenjian, undertook to tear down all the old churches except the cathedral and to replace them with one large modern church. Some of the wealthy, influential Gariners who opposed his plans on economic grounds succeeded in having the primate replaced by Bishop Bedros Altunian. Going against their wishes, the latter was in turn forced to resign and leave the city.

The administration of Bishop Yeprem Babaian, the next primate, coincided with a widespread famine in the Eastern Provinces which forced thousands of Armenians to move to Garin, thereby causing a famine in that city as well.

Abandoning the plans to build the church, Bishop Yeprem undertook to save his flock from hunger. His success in putting an end to the suffering of his people brought him fame and influence and enabled him to build the Surp Asdvadzadzin Church of Garin.

In the meantime, the Sublime Porte ratified the Armenian National Constitution. Gariners took advantage of this unique opportunity to elect a number of intellectuals, merchants, craftsmen, and religious personalities to the *Kavařagan-Tēmagan* (Provincial Diocesan) Council.

In its first meeting, the council elected Mardiros Kavafian and Hovhannes Asdurian as its chairman and vice-chairman respectively. In the following years, the council organized a number of administrative, financial, educational, and other committees and drew up certain regulations in accordance with the articles of the Armenian National Constitution. Most individuals appointed to the above committees were well aware of their responsibilities and carried out their duties with dedication and honesty, setting a good example for the other Armenian provinces.

Soon Garin and Upper Armenia occupied a foremost position among the Armenian Provinces, and they produced such outstanding

⁵A list prepared in 1875 in the city of Akhalt'skha (Akhalt'zikhe) shows that the Armenians of Garin and its surrounding villages who fled in 1829 with the Russian Army took with them 486 pieces of religious vessels, relics, etc. In 1835-37 when the Holy Savior Cathedral of Akhelt'skha was built, these ornaments and relics of saints, which they had brought with them from different monasteries and churches of Garin, were placed in this cathedral. See Father S. Eprigian, *Pēnashkharhig Pařaran* (Venice: 1905), p. 61.

clergymen as Harutyun Vehabedian, Maghakya Ormanian, Zaven Der Yeghyaian, and Sēmpad Saadefian, who were successively elected to the primacy of Erzurum.

The following individuals were elected to Armenian national administrative bodies of Garin: Mardiros Kavafian, Hovhannes Asdurian, Mēgērdich Mangasarian, Vahan Kasbarian, Karekin Pāsdērmajian, Vartkes Seringūlian, Hovhannes Der Melkīsetegian, Bedros Zak'arian, Hovsep' Aslanian, Parsegh Der Azarian, Setrag Pāsdērmajian, Antranig Dikranian, Zak'ar Kherbegian, Markar Kērmōian, Aṛākel Avedisian, Hovsep' Tāzhoian, Senekerim Vasilian, Sdep'an Mersigian, Vosgyan Sinoian, Vahan Shahinian, Khachig Pāsdērmajian, Vahan Dikranian, Hovhannes Hanesian, Mushegh Mersigian, Vahan Najarian, Setrag Kaprielian, Dr. Suren Hanesian, and Dr. Mēgērdichian.

CHAPTER II

ADMINISTRATIVE BODIES

The following information on administrative bodies of Garin is taken from *Haṛatj*, which was published in that city.

The September 27, 1909 issue writes:

The following individuals were elected to the parish council: Mardiros Kherbegian, Hagop Mēnaṭsaganian, Misak Pāmbukjian, and Harutyun Alchugian.

In the December 4, 1909 issue, we read:

The National Provincial Assembly elected the following as members of the new Religious Council: Fr. Ashod Avedisian from Tzitāhogh, Fr. Hēmayag Aroian from Gan, Fr. Boghos Der Parseghian from Chiftlig, Fr. Dajad Kēshishian from Badishen, and Frs. Zareh Shūsheian, Husig Kavafian, and Hēmayag Muradkhanian from the city of Garin.

The following were elected to the new Educational Council: Mēgērdich Mangasarian, Vahan Kasbarian, Kaṛnig Dikranian, Khosrov Babaian, Misak Injijian, and Arsen Avedikian.

These were elected as the new trustees of Garmir Vank' and Zhaṛankavoraṭs School: Fr. Husig Kavafian, Karekin Altunian, Tāteos Seringūlian, and Mikael Injijian from Garin; Hagop Börekjian from Tēvantj; Bedros Gērbeian from Hintzk'; Setrag Ananian from Tzitāhogh.

The newly elected members of the Economic Council are: Kevork Pāmbughian, Hagop Ichkalaṭsian, Hagop Dabaghian, Sarkis Zak'arian, and Senekerim Vasilian.

The December 1912 issue tells us:

The newly elected Civil Council formed a provisional parish council on Sunday. It is composed of the following members: Aghanig Korkmazian, Armenag Hanesian, Arshag Seferian, Markar Kērmōian, Mardiros Dikranian, Misak Aghabalian, and Hagop Mēnatsaganian.

In the January 13, 1913, *Haṛatj* further informs us:

The Civil Council appointed the following individuals to the Educational Council: Arsen Avedik'ian, Krikor Panzudian, Levon P'ambuk'jian, Levon Mangasarian, Hampartzum Der Melkisetegian, Hērant Shahinian, Aram Chilingirian.

The February 20, 1914 issue writes that the Provincial Assembly was run in a democratic and parliamentary spirit, and that all its decisions were made with a majority vote with open or secret ballots. The newspaper also states that the Provincial Assembly meets under the presidency of the primate who has no vote.

CHAPTER III

WELL-KNOWN FAMILIES

Below is an alphabetical list of well-known families of Garin:

Abajian, Aghabalian, Aghajanian, Aghalarian, Ajemian, Albertian, Alchujian, Alchukian, Alemian, Allaverdian, Altunian, Amanatian, Ananian, Anbesagian, Apoian, Apulian (Aboulia), Aramian, Ardzēnian, Aroian, Arzumanian, Asdurian, Asdvadzadurian, Aslanian, Atamian, Atoṛagalian, Avedikian, Avedisian, Ayjian.

Babaian, Babertzian, Baboian, Baghdasarian, Balasarian, Balasarian, Balian, Ballarian, Baltajian, Bashmakjian, Basmajian, Bayēndērian, Bedoian, Bedrosian, Bēlkian, Bezazian, Bezirgian, Bichakian, Börekjian, Boyajian, Bozmajian, Budakjian.

Chadērian, Chaprasdian, Charēkian, Charēkjian, Chekmejian, Chelpēshigian, Chēltigian, Cherekjian, Chētjian, Chilingirian, Chilinkarian, Chukhajian (Choochajian).

Dabaghian, Dadakian, Darakjian, Davidoff, Demirjian, Dēngoian, Der Asadurian, Der Asdurian, Der Azarian, Derberian, Der Hovnanian, Der Mēgērdichian, Der Melkisetegian, Der Parseghian, Der Rāpaelian, Desdenian, Deyirmenjian, Dikranian, Dilberian, Diradurian, Diratsuian, Dupinian, Dursunian (Doursounian), Duzian, Düzian.

Ehramjian, Eksigian, Elbegian, Elian, Elürmishian, Enfiejian, Eroian, Eteligian.

Fabrikajian, Felegian, Ferahian, Fermenian, Feroian.

Gaghinian, Garabedian, Gaṭinian, Gedigian, Geregian, Gereḡtsian, Gögūshian, Gojian, Gōnjan, Gorgodian, Gurghigian.

Gharakhanian, Ghashĕkĵian, Ghayt'anian, Ghayt'anĵian, Ghazarian, Ghazazian, Ghazigian, Ghochigian, Ghondurajian, Ghorkhmazian, Ghoyunian, Ghugasian.

Hagopian, Hagopĵanian, Halebian, Hamazasbian, Hamparian, Hampartzumian, Hanesian, Harutyunian, Hayrabedian, Hazarabedian, Hekeĵian, Heĵimian, Hesigian, Hovagimian, Hovasapĵian, Hovnanian.

Ikidkhanian, Inĵĵian, Itĵkalatĵian.

Jamĵian, Jamuzian, Jaragian, Jĕzĵĕzian, Jigerĵian, Jivanian, Jizmeĵian, Julĵĵian.

Kalusdĵian, Kapigian, Kaprielian, Karakashian, Kasbarian, Kavafian, Kavoian, Kayt'anĵian, Kazanĵian, Kochunian, Kondakĵian, Korkmazian, Koyunian, Krikorian, Kumruian, Kuyumĵian (Kouyoumĵian).

Kĕchurian, Kĕrmoian, Kĕshishian, Kĕtibian, Kĕvlian, Kĕreĵian, Kĕrishian, Kĕseian, Kĕsian, Kĕrdian, Kĕrkĵian.

Khachadrian, Khachadurian, Khachigian, Khaloghlian, Khanamirian, Kharajian, Khazkhazian, Khĕbeian, Khĕngoian, Kherbegian, Khesirian, Khĕzĕrian, Khochigian, Khosrovian, Khudaverdian.

Lepchinĵian, Lepĵian, Lotĵĵian, Lusbaronian.

Madatĵian, Madghashian, Majaĵian, Mamasian, Mangasarian, Manuelian, Manugian, Marangozian, Maranĵian, Mardirosian, Markarian, Matĕvosian, Mazmanian, Mĕĵĕrdichian, Mĕghdesian, Mĕghlotĵian, Mĕnatĵaganian, Mĕnjoian, Mĕrmĕrian, Meroian, Mersigian, Mĕsĕrian, Mĕsĕrlĵian, Midinian, Mihranian, Minasian, Minerian, Mirzaian, Mogshoshian, Moĵorian, Momĵian, Musheĵian, Mutafĵian.

Najarĵian, Nakhishĵerian, Nalpandian, Nanian, Nazaretĵian, Nergizian, Nersesian, Nĕshĵian (Nishĵian), Nordugian.

Odabashian, Ohanesian, Ohanian, Okanian, Okoian, Ovasapĵian, Ovoian.

Paghramian, Pajĵian, Palaian, Palĵian, Panzudian, Papanian, Parseghian, Pasmajĵian, Prudian.

P'abujĵian (P'abooĵian), P'ambujĵian, P'ambukĵian, P'anosian, P'ap'akhian, P'asdĕrmajĵian, P'ĕhlivanian, P'ĕnjoian, P'enzeherian, P'ilafĵian, P'ilibosian, P'oshoshian.

Rapaelian, Rĕhanian, Rĕshmeĵian.

Sabonĵian, Saghatĕlian, Sahatĵian (Sahatdjian), Sanosian, Sapriĵchian, Sarafian, Sargavakian, Sarkisian, Saroian, Sayeian,

Seferian, Seklemian, Senkoian, Serhadian, Seringülian, Sëvajian, Sevakan, Sinoian, Sirunian, Sobajian, Sujian.

Shabanian, Shaboian, Shadigian, Shahanian, Shahinian, Shahmuradian, Shahnazarian, Shamlian, Shedik'ian, Shegoian, Shehrerian, Shishmanian, Shüsheian.

Tanielian, Tarakjian, Tarbasdian, Tarbasian, Tarpinian, Telpian, Tertzagian, Trëmpian, Tranian.

Tâzhoian, Tâshian, Tâshjian, Tâtoian, Tërjanian, Tërzian, Tërzibashian, Tërzoghlian, Tëvekelian, Tëvosian, Tëvodosian, Tökajian, Tökafian, Tökmejian, Töpuzian, Törosian, Trâmpian, Tûmajanian, Tütünjian.

Umigian (Oumigian), Uzunian (Ouzounian).

Vahanian, Vanet'sian, Vartabedian, Vartanian, Vartava'ian, Vasilian, Vemian, Vosganian, Voskerchian, Vosgerichian.

Yaghian, Yanëkian, Yaylakhianian, Yapujian, Yazëjian, Yegavian, Yeghyaian, Yemenijian, Yeramian, Yerganian, Yerguian, Yesayian, Yusufian.

Zak'arian, Zehremet'ian, Zerdeian, Zohrabian, Zolat'ian, Zorapapelian, Zurigian.

Zhakhian, Zhamgochian.

According to Father K'osian, the records of the Garin prelacy for 1829 contain the names of the following Armenian princes or eminent men of the city of Garin:¹

Koroyent's Siragan Agha (Koroian)²

Ghazar and Harut'yun Agha Mu'tafian

Honorable Mësërlenk' (Honorable Mësërlians)

Kevork Agha Papert'sont's (Papert'sian)

Barsam Agha Enfiejon't's (Enfiejian)

Nazaret' Agha Enfiejian

Minas Agha Aznavorian

Hunutt'sonk' (Hunut'sians)

Hagop Agha Anisonian

Hagopjanenk' (Hagopjanians)

Otzenk (Otziens)

Vartan Agha Börejian

Hagop Agha Chata'lbashian

Mirzekhan Agha Vant'sian

¹K'osian, *Partzër Hayk'*, p. 94.

²The names appearing in parentheses are the author's.

Öksüzenk' (Öksüzians)

K'risdadurenk' (Krisdadurians)

Chomarenk' (Chomarrians)

Hovhannes Agha Yeprigian (decorated knight)

Hayrabenk' (Hayrabadians)

Yazjoghlenk' (Yazjians)

A Prominent Armenian Protestant Family

Rev. Hagop Tashjian was the first Armenian protestant minister of Garin. He served his parishioners faithfully for fourteen years and was highly respected for his kindness, modesty, and patriotism.

Rev. Tashjian was born in Caesaria in 1854. He graduated from the American Anatolia College of Marzovan, Turkey, and was ordained minister in 1876. Soon after he came to Garin, he worked with Dr. Robert Chambers, the American missionary, to establish the first American boys' and girls' high schools. In 1893, he became the pastor of the Smyrna Protestant Armenians and died there on April 18, 1908.

During his long friendship and correspondence with Khrimian Hayrig, the question was raised of bringing about a rapprochement between the Mother Church and the Evangelical Church. At that time, he was perhaps the first Protestant minister to introduce the singing of *Sharagans* (chants of the Armenian Church) in the Sunday services of the Protestant church and to invite clergymen of the Mother Church to preach during the weekly services.

He was instrumental in saving many orphans during the 1896 massacres and raised the money for educating them. He was also able to free many Armenians imprisoned for political activities.

On one of his pastoral visits to Bitlis, he married Sophia Varzhabedian of Mush, a graduate of the American School for Girls in Bitlis, which was established by the Ely sisters of Mount Holyoke College. They had four sons and three daughters. Five of his children were born in Garin. Eventually, they all came to America and became prominent citizens, contributing their professional talents in the fields of science, medicine, library, and humanitarian work and were always ready to assist Armenians who came to them for help.

Haig was the first to come to America. In 1903, he graduated from the University of Michigan and became a dentist.

Armen Hayguni came to America in 1905. He had already graduated from the American Anatolia College of Marzovan. He entered the Massachusetts Institute of Technology in Boston and ultimately became a famous architect and construction engineer. He designed and engineered many public, commercial, and religious buildings and memorials. He held 27 patents on building materials and processes. He was best known for his invention of the "rivet grip system" of steel reinforcement for concrete bank vaults. He died in Canton, Ohio on April 3, 1947. His son, Dr. Armen T'ashjian survives and is Medical Research Professor at Harvard Medical School. He is very much interested in his background and Armenians in general.

Edward came to America in 1906 and graduated from the University of Wisconsin Engineering School in 1915. While working as supervisor of engineering in his brother's architectural firm, he supervised the construction of the Ohio War Memorial Bridge in Belgium. He was noted for his invention of granite surfaces for decorative carvings. A veteran of World War I, he was buried in Arlington Cemetery upon his death in 1946.

Nouvart was the first woman graduate of the American International College of Smyrna, Turkey. After coming to America, she became a librarian at the Library of Congress in Washington, D.C., where she was in charge of the Army Ordnance Department's Contract Record Division during the War. She became the head of the cataloguing department in the New York University Library and was in charge of compiling and editing the New York University Index for Early American Periodical Literature, 1728-1870, a gold mine for revealing the location of thousands of valuable printed items, heretofore largely unavailable to scholars. She is the first and only person who published articles in many women's magazines in the U.S. regarding Armenian needlepoint lace (*oya*). She is the author of *The Priscilla Armenian Needlepoint Lace* (published in 1923 by the Priscilla Publishing Co. of Boston) and several important bibliographies of Poe, Emerson, Walt Whitman, and N. Hawthorne. She is now retired and living in Seattle, Washington.

Souren came to America in 1920. He graduated from the Medical

School of the University of Virginia, also received a graduate degree in proctology in England, and now specializes in this field in Seattle, Washington.

Armenouhi (Tashjian Lamson) was educated at the Kaiserworth Teachers College in Germany. Later she attended medical school at Johns Hopkins University and became the first woman medical artist in the United States. She married Dr. Otis Floys Lamson in 1912. She is the author of *How I Came To Be* published in 1923.

In 1946, she received citations from President Truman for "Meritorious personal services on behalf of the nation," from the surgeon general of the U.S. Navy; the Business and Professional Women's Club as the "Woman of Achievement" for directing Red Cross Volunteer Services throughout the State of Washington; in 1947, the "Reconnaissance Française" medal from the Republic of France; in 1954, the "Officers Cross of Merit" from the Federal Republic of Germany; and in 1957, from the UNICEF United States Committee for "Leadership and devoted service."

She was a member of the National Board of UNICEF and one of the founders of the Lighthouse for the Blind. Besides being a member of many American cultural, philanthropic, medical, and social clubs, she served on the boards of many other worthy American organizations, as well as the Armenian General Benevolent Union and the National Association for Armenian Studies and Research.

From childhood, Mrs. Lamson gave evidence of that great altruism which she practiced throughout her life. When Mr. Abraham Seklemian, the principal of the Erzurum American Protestant High School for Boys was imprisoned in 1888 by the Turks for his so-called "dangerous activities as a revolutionary teacher," Mrs. Lamson then only a child, was sent to visit him in prison and through her songs conveyed special messages to the prisoner. Mr. Seklemian was freed through the efforts of Dr. Robert Chambers and sent to Constantinople (Istanbul). Later he settled in Fresno, California and became the first editor of the Armenian newspaper *Asbarez*.

Mrs. Lamson showed great interest in the affairs of the Armenians in the United States. She served as a star-witness at the test case several decades ago which challenged the right of Armenians to United States citizenship, which ended in favor of the Armenians.

Mrs. Lamson was a truly great lady and a humanitarian, who died in Seattle, Washington on September 21, 1970, leaving two sons, a

daughter, 12 grandchildren, and three great-grandchildren.¹

A Prominent Armenian Catholic Family

Allahverdi Hekimian was a descendent of the Armenian Catholic Allahverdian family of Garin, who built the Armenian Catholic Church of that city (1840). He was the first Armenian to be elected a judge in the Turkish Court of that city. He had four sons and two daughters whose biographical sketches follow.

Mikael Hekimian was a lieutenant governor in Garin and became governor of Van in 1907. However, he was removed after six months, for the Turks were opposed to having an Armenian governor. After two unsuccessful attempts on his life, he resigned and returned to Garin. He and his wife were killed in the 1915 massacres, but his two children were rescued by Europeans and are believed to be in France.

Kaspar (or Jasper) Hekimian was a druggist in the Turkish Army. He, too, was killed by the Turks. His daughter Anna was married to Onnig Efdian, the chief of police of Garin.

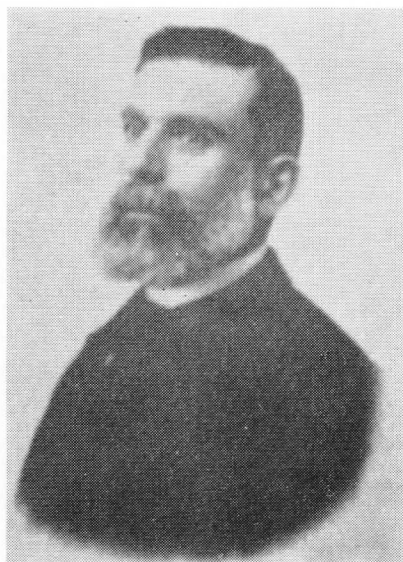
Kapriel Hekimian graduated from the Medical School of the University of Paris. He was a surgeon in the St. Etienne Hospital of the French capital until his death during a cholera epidemic.

Harry Hekimian attended the local schools of Garin. Later he attended the Medical School in Constantinople and eventually came to America to enroll at the Chicago Medical School. Upon graduation, he returned to his native city, where he established his medical practice in the Göl Bashi section. He was known as *Hekim Artin Effendi*. Since Dr. Hekimian spoke several languages, many of his patients were the foreign consuls and dignitaries of the city. This created jealousy among his Turkish colleagues, which resulted in his death by poisoning in 1906. Dr. Hekimian had married Hēripsimē Boyajian of Garin, a half sister of the patriot Andon Köch Boyajian and a niece of Sarif Davidov (Davidoff). They had two daughters, Virginia and Sērpuihi. Sērpuihi had four sons, Azad and Nēshan living in Beirut, Lebanon, Hērach in Egypt, and Edward in Spain.

¹See Louis Adamic, "A Family from Armenia" in *From Many Lands*, (New York; Harper Brothers, 1940), pp. 132-146.



Der Melkisetian family in 1905
(three generations)



Rev. Hagop Tashjian
The first Armenian Protestant minister of Garin.



Armenouhi Tashjian-Lamson



Left to right: Dr. Harry Hekimian, an unidentified Greek doctor and Prof. O'Fair of the Chicago Medical School, photographed in Dr. Hekimian's office in Garin.

Virginia Hekimian Shishmanian is the only member of her family alive and lives in Fresno, California, with her two children and grandchildren, Catherine, Carolyn, Cynthia, and Leo. She was married to Peter Shishmanian, who died in 1965. Their son, Dr. Leo Shishmanian, is a Radiologist in Fresno, California, and their daughter, Betty Shishmanian Gostanian, is a Psychologist in the Fresno General Hospital.

The following members of this Armenian Catholic family rendered valuable service as religious leaders:

Sister Francesca Boyajian, maternal aunt of Mrs. Shishmanian, was the Mother Superior of the Immaculate Conception Convent and Schools in Istanbul, Turkey. Her sister, *Sister Pipē Boyajian*, was Mother Superior of the Armenian Catholic Schools of Malatya, Turkey, where she also lost her life during the 1915 massacres.

Mgr. Vahan K'echurian was born in Garin in 1874 and became the religious leader of the Khodortjur Armenian Catholic Community. After enduring the hardships of the 1915 Armenian deportations with his flock, he miraculously survived the terrible ordeal and in 1930 was ordained Archbishop in Rome. For six years, he served the Armenian Catholic Community of Istanbul, Turkey, and in 1936 died in Beirut, Lebanon.

A photograph taken in Dr. Hekimian's office in Garin while his anatomy professor, Dr. O'Fair, of Chicago Medical School, who was his guest for six months with his wife, appears on the previous page.

CHAPTER IV

PROFESSIONAL MEN OF GARIN

Lawyers

Hēmayag Khosrovian, a native of Garin, and a famous international lawyer, was a graduate of the Law School of Constantinople and of the University of Paris. He was the author of several valuable studies in his field, written in the Turkish language. He enjoyed a high reputation among the lawyers of the Turkish capital. Not only was he the legal adviser to the Armenian Patriarchate of Constantinople until his departure for Europe but also an active member of the Armenian National Assembly.

Khosrovian was the principal attorney for Misak' Torlakian, who had attempted to assassinate Jivanshir, a leader of the Musavat Party and one of the architects of the massacre of the Armenians in Azerbaijan. His brilliant defense brought about the acquittal of his client.

In 1918-1921, he became the most influential person in the higher circles of the Armenians, Turks, and the foreign powers occupying Constantinople.

The memorandum which he prepared during the armistice following World War I and which was delivered to the victorious powers by the Armenian Patriarchate, bears the stamp of his penetrating intelligence and his deep seated patriotism.

He died in Paris, and his remains were buried in the French capital. He will live in memory as a man who brought honor to his nation and his beloved birthplace, Garin.

Haji Hovhannes Der Melkisetegian was a highly talented lawyer and an influential adviser to Armenian and Turkish authorities alike. His outstanding success and reputation attracted a number of young Armenians, whom he trained for careers in the law. He was killed during the 1915 deportations.

Krikor Amirian was a native of Kēghi and an able lawyer. He successfully defended many Armenian youths in Turkish courts. He was a candidate for the Turkish parliament but failed to be elected.

Boghos Yegavian was a specialist in real estate law, and as such he had the great landowners as his clients.

Garabed Der Rafaelian had the reputation of being an able and reliable lawyer among Armenians and Turks. He was loved and respected by all and died at an advanced age in Garin.

Hampartzum Der Melkisetegian learned even more from his father, Haji Hovhannes, than from his university education. He devoted his life to the defense of the victims of injustice. He was a kind and modest man, who never boasted of his successes in Armenian and Turkish courts. He met the same fate as many of his compatriots during the deportations. His daughter, Eliza Tōuzjian, the only survivor of his five children, is living in the United States with her son and daughter and their children.

Terenig Tarbasian (Miri) was an able student of Haji Hovhannes. Through his skill and eloquence, he gained the esteem and confidence of the Turkish officials. Familiar with their appetite for bribes, he was able, with their connivance, to prepare forged passports and send abroad hundreds of Armenians whose lives were in danger. This fiery revolutionary was betrayed to the Turkish police, but he thwarted all attempts to arrest him by escaping to Constantinople. During the Kemalist movement, he again evaded his would-be captors and he ultimately settled in Athens.

Abuk'at Pīlig was a native of Arappir, but a Gariner by adoption. He defended courageously the rights of Gariners who were denied justice and was much loved by his countrymen.

Aram Shiisheian was Father Zarch's oldest son, who after graduating from the Sanasarian School, enrolled at the Law School in Constantinople. Upon receiving his degree, he returned to Garin. He had hardly begun to practice his profession when he was conscripted and became one of the large army of victims of the Turkish atrocities of 1915.

Physicians

Armenag Sirunian was born in Garin and received his elementary education in the national school of his birthplace. After losing his parents during the massacres, he found himself in Musul, where he lived for the next four years. In 1919, he moved to Constantinople and completed his secondary education at the Getronagan School.

Later, as a scholarship student of Sanasarian, he went to Italy to study medicine at the University of Padua. His interest in surgery, already manifested during the preceding years, took him to Paris, where he not only furthered his training in that field but also added obstetrics to his fields of specialization.

Having become an Italian citizen, he spent some time as a physician in the Italian army with the rank of Captain. Dr. Sirunian has since then been living in Perugia (Italy), where he is presently the deputy-surgeon in the infirmary of that city's medical school.

Professor Ara Karakashian was born in 1902, in Garin, and died in 1969, in Kharkov (USSR). His father Armenag and his cousin Levon were among the most respected teachers of the Sanasarian School. He received his elementary education at the Kevorkian Seminary of Echmiadzin. At the outbreak of the First World War, he was able to escape the massacres by fleeing to the Caucasus with his older brother.

In spite of great financial difficulties, he enrolled at the University of Kharkov, from where he graduated as a physician. During the Second World War, he served in the Red Army, and later he was appointed to the faculty of the same university with the title of Senior Physician, a position he held until 1959. After that he was sent to different places on special assignments.

There are many outstanding Gariners like Professor Karakashian in the Soviet Union about whom, unfortunately, we know very little.

Garabed T'ashjian was a graduate of the Medical School of Constantinople, a successful physician, and a well respected person among the Armenians.

Armen Madat'ian, Suren Hanesian, S. Uzunian and Mëğërdichian were extremely well-prepared young physicians who had hardly begun to serve their people when the former died in Constantinople and the others fell victim to the Turkish Atrocities.

Dentists

Dishji Avedis was the first professional dentist of the city. His clinic was located in *Balakhji* market of Garin.

Mëğërdich Albert'ian was a skillful dentist who freed the Gariners from the traditional dental practices of the barbers. He made artificial teeth for the Turks as well as for the Armenians. He lost his life in the 1915 massacres.

Vagharshag Albert'ian, like his brother, was an admired dentist, who escaped the latter's tragic fate. He came to the United States in the early 1920's and settled in Boston with his family. He continued to practice dentistry until his death.

Pharmacists

In Garin, the pharmacists were respected and admired as much as the physicians. Due to the insufficiency of physicians, they were often called upon to perform physicians' tasks.

Arshag T'ashjian was one of the earliest pharmacists of the city. He died in Garin.

Avedis Zerdeian was a well-known Garin pharmacist, who enjoyed the confidence of Turks and Armenians alike. During the First World War, he was conscripted and served with the rank of *evzejibashi* (chief pharmacist). Notwithstanding his services to the Army, when he refused to renounce Christianity, he was forced to join the last column of deportees leaving Garin and was killed shortly thereafter.

Arshag Rafaelian was the oldest pharmacist of Garin. His drugstore, like *Zerdeian's*, was located in the famous marketplace of *Serey*. He was a first class scientist as well as an accomplished linguist.

Hagop Uzunian was so admired by the Armenians that they identified his drugstore, located in the Armenian business quarter called *Zhamin Tuṙē* (Church door), with his family name. He was the last hope of the poorer patients!

Yeghishē Papanian enjoyed the same kind of reputation as *Uzunian*. In this respect, he was the latter's natural rival. He did his best to help his patients and rightfully deserved his popularity.

Hovhannes Kuyumjian was one of the most successful pharmacists of Garin, who lost his life in the massacres. His daughter, *Nectar Babayan*, and his son *Yervant* are living in the United States with their families.

Vosgerichian Pharmacy. The owner of this establishment devoted his entire life to the service of the Armenian and Turkish population of his native city, always ready to help the needy. His kindness was no deterrent to his tragic death at the hands of the Turks.

Khachig P'asdērmajian was *Armen Garo's* brother and the owner of the most modern drugstore in Garin. He could have had a bright future in his profession and served the people well had the Turks not stoned him to death because of their hatred of his family.

Hērant Tarbasian learned his profession from his uncle, *A. Zerdeian*. Prior to becoming a certified pharmacist, he refused to serve in the Turkish Army and spent some time in hiding in Constantinople. He tried to go to Armenia before the overthrow of that Republic, but he was attacked, robbed, and wounded by the Turks. As a result, he abandoned his plans for serving his country and returned to Constantinople. Later, he moved to Salonika (Greece) and served as a member of the A.R.F. Central Committee. During the Second World War, he saved many Armenian youths from the hands of the invading Nazis. He died in the performance of an important mission of his party.

Aram Tarbasian left pharmacology, in which he intended to specialize during his youth in Constantinople, and became an accountant. He was conscripted for service in the Turkish Army during the First World War and served under A. Zerdeian as a pharmacist with the rank of lieutenant. Refusing to renounce his religion, he was deported and murdered by the Turks in *Ghanli Derē* (Bloody Valley) of Malafia.

Engineers

Vahak Apulian (Aboulian) is the son of Professor K. Apulian of Garin. After spending some time at the Sanasarian School, he left to attend a lycée in Tiflis, Georgia. After graduation, he pursued engineering studies at the Ecole des Arts et des Métiers in Aix-en-Provence, France. He subsequently settled in France and is presently living in Paris with his son and daughter, both of whom are dentists.

Diran Apulian (Aboulian) was the second son of Professor K. Apulian. He received his preliminary education in Garin and Tiflis, Georgia. He later attended the Lazarian Lycée of Moscow, whose graduates were prepared to serve the Tsarist Government as consuls and ambassadors. After the Russian Revolution, when the school closed its doors, Diran moved to France, where he abandoned a future diplomatic career for that of an electrical engineer. He eventually settled in New York, and died in 1971.

Prof. Apulian's one daughter was a victim of the 1915 massacres and the other, Hasmig Davidoff Krouchelnitzky, lives in New York, with her son and grandchildren.

Civil Servants

Hamazashb Midinian was the treasurer of Erzurum Province. Although he was apparently much respected by Turkish officials, in reality he was a target for their envy and hatred. Attempts to discredit him by making accusations of irregularity in his work failed, but 1915 gave his enemies their opportunity to get rid of him by killing him in cold blood. He had seven children: Zabel, Akabi, Kaṙnig, Vartkes, Vahram, Suren, and Kēnarig. Vahram and Suren, now living in New York, are the only survivors of the family.

Arshag Khachigian (Komser Arshag Effendi) was chief of police in Garin and a patriotic Armenian at the same time. When he refused to renounce his religion, he was removed from office and made to join the deportation caravans to be martyred like many of his countrymen.

Mikael Têrzian (Komser Mikael Effendi) was the brother of K'achperuni Têrzian. After the Second Ottoman Constitution, Mikael was appointed Chief of Police of the Armenian quarter of *Zhamin Tu're*. However, he was later transferred to another area and ultimately disappeared under mysterious circumstances.

Wealthy Armenian Merchants

We list below the most important Armenian merchants in Garin, with the principal products they handled.

Raw hides, butter, dried fruits, chewing gum, manna, gall-nuts for dyeing raw hides: Garabed and Khachig Basmajian brothers.

Wool and Cotton merchants: Boghos Têrëmpian, Zak'ar Kherbegian, Seferian, Mangasarian, Vasilian, K'öseian, Vartanian, Mësërian, Der Azarian, P'ambukj'ian, Bezazian, Yerganian brothers, Parsegh Lep'ian, Garabed Manugian, Garabed Khëbeian, and Garabed Froian.

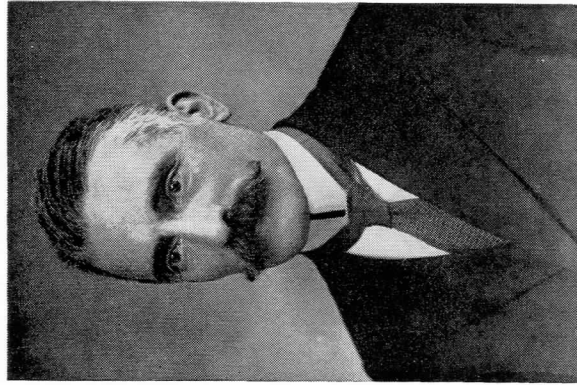
Glassware: Aghanig Sabonjian, Khudaverdian, Dikranian, Jivanian, P'ambughjian, Ghugasian brothers, Hovhannes Ovoian, and Markar Yerganian and son.

Silk: Zak'arian, Derbederian brothers, P'ilibosian and sons, Der Asadurians.

Yard Goods (wholesale): Vasil Kërmoian and Sempad Kërmoian brothers.

Leather Products: Khudaverdian, Mënatsaganian, Hanesian brothers, Sahaťjian brothers, S. Saroian, and the Mësërlians (among the oldest).

Iron Products: Sabonjian brothers, Deloghlanian and son, and Yerganian and son.



Hamazasb Midinian
treasurer of the Erzurum Province



Hemayag Khosrovian
prominent lawyer



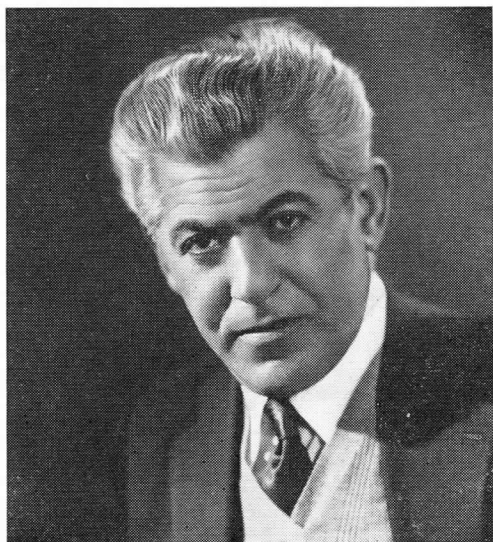
Ashugh Tjivani
Armenian troubadour of the
19th century



John Yervant in a Caucasian flaming sword dance with Felice watching.



John Yervant and Felice in an Armenian dance.



Dr. Vahaken Minasian of Sao Paulo, Brazil



German Consul Anders at the Soghikian residence in Garin.
 Seated left to right: Consul Anders; Primate Sempad Saadetian;
 Tahsin Bey, Turkish governor of Garin; Turkish official.
 Standing left to right: Turkish official and Sarkis Soghikian.

Cows, Sheep, and Pasterma: P'asdērmajian, Khachadur Shahinian and sons, and Mardiros Kavafian and sons.

Sugar, Rubber, Shoes, and Woolen Covers: Jivanian, Zak'arian brothers, and M. Kavafian.

Petroleum: Onnig and David Davidoff, and Armenag Halebian.

Textiles: Parsegh Hanesian, Nēshan Halebian and Sarafian brothers (owners of the *Bon Marché*).

Cereals and Flour: Asadur Chilinkarian, Avedis and Hēmayag Tērzian, H. Balasanian, K. Ohanian, and David Davidoff.

Furs: David Davidoff.

Building Materials and Furniture: Markar Yerganian and sons.

CHAPTER V

PERFORMING AND CREATIVE ARTISTS

Ghungianos Yerkich Garnet'si (Ghungianos, the Singer of Garin) composed and sang many popular songs in Armenian, Persian, Arabic, and Turkish. The majority of his Armenian songs are dedicated to the Virgin Mary, while those written in the other languages are more in harmony with Islamic taste. The Moslems, who liked his work very much, called him *Ghalemmē Shahir*.¹

The following quatrain indicates that he suffered immensely during his life.

*All these crosses and sufferings
No longer can I endure.
I am not old, but I am weak,
What hope is there for me in life?*

Ghungianos' pathetic life came to an end in 1841.

Hampartzum Cherchian (*Baba Hampartzum*) was the son of Cherchi Ghazaros of Garin. From childhood, he showed unusual talent in music.

Not satisfied with 19th century Armenian music, he decided to make a study of oriental music in its most characteristic form, free or nearly free from other influences. Therefore, he spent the next thirty years of his life traveling throughout the Armenian provinces, mingling with the people, listening to their songs, and singing with them. He

¹*Pazmaveb* published a detailed study of Ghungianos' work by Father S. T. of the Mekhitarist fathers of Venice in 1883, 84, 85.

even penetrated into Moslem circles in his effort to familiarize himself with the variations and nuances of this music.

He ultimately became choir master and taught music at Armash seminary, where he spent the remainder of his life. He composed a number of occasional pieces appropriate for Easter, Ascension, and Christmas, the best known of which is *Ov Zarmanali* (*Oh Wondrous*), sung at Christmas. In his lifetime, he trained a number of distinguished musicians, among them Melik' Mergerian and Levon Khanjian. Charchian died in 1901.

Arus Vosgianian was the daughter of Dikran and Araxi Tarbasian of Garin. She was born in 1889 in Constantinople and died in 1943 in Yerevan.

The famous Armenian poet, Yeghishē Charent's, praised her in the following words: "Arus Vosgianian is not only our greatest stage star but she is the greatest actress of our time."

Another equally famous writer, Avedik' Isahagian, once wrote to her: "Incomparable Arus, in the same way as you embody the beauties of nature in your person, you have brought the charms and miracles of art to the Armenian stage."

Arus Vosgianian died three weeks after her last performance in June, 1943. The charm with which she captivated her audience will linger long in memory, and she will always remain the Queen of the Armenian theatre.²

Vahram Arisdagesian, the Gomidas of the Armenian dance, escaped the massacres of 1915 and succeeded in finding refuge in the Caucasus. After living in numerous refugee camps in the Caucasus for a few years, and familiarizing himself with Armenian folk dances, he entered the School of Choreography in Tiflis, Georgia.

In 1924, Arisdagesian established a choreography studio in Yerevan and organized the first Armenian state dance group.

In 1928, the group occupied the foremost place among the dance ensembles of the USSR. Soon Arisdagesian became the principal director of the Yerevan Opera and Ballet and directed the famous operas *Anush* and *Almasd*.

He has succeeded, after many years of research, in collecting nearly 150 Armenian folk dances, and he has published and developed them without modifying their national characteristics. Aris-

²See Editorial in *Sovetagan Hayasdan*, May, 1969.

dagesian has directed many dance groups, the most famous of which was the Sasun dance group of Ashnag village, which was awarded the silver prize in Moscow. He remains director of that group, and his youthful fervor belies his advanced age.

This famous septuagenarian is an iatrologist by profession and is presently serving as director of the iatrological section of Yerevan's cigarette factory.

John Yervant (Kouyoumdjian), the son of pharmacist Hovhannes and Vartuhi (Pāpāzian) Kouyoumdjian, experienced the horrors of the 1915 Armenian massacres as a child. His father was killed with many of his relatives, but Yervant and his mother reached Rakka, Syria, where they remained until the end of the war. After short stays in Armenia and Greece, Yervant settled in Paris with his mother. There he studied ballroom dancing and was invited to dance at the Folies-Bergère. It was with this world famous group that he came to the United States and subsequently pursued a career as a ballroom dancer in New York. He served in the United States Army for four and one-half years during the Second World War. Ultimately he received a medical discharge as a result of wounds received in action.

At the height of his career, Yervant and his dancing partner Felice D'Laure, now his wife, performed in night clubs in France, Italy, England, Canada, and the U.S.A. In New York, they were featured performers in Loew's theatres and at the famous Roxy Theatre. Their Armenian and Caucasian dances were also in great demand. The Boston and New York chapters of the Garin Compatriotic Union owe the success of their annual programs to their performances, which created a festive and happy atmosphere at these gatherings.

His war injury turned Yervant from dancing to the restaurant business in 1949. Brief stays in Bayshore and Manhasset, Long Island and Ridgefield, Connecticut were followed by permanent settlement in Brookfield, Connecticut as owner and gracious host of the "Fox Hill," one of the most elegant restaurants in the state. Yervant's restaurants have been highly appreciated by syndicated columnists in the New York and Connecticut press.

Dr. Vahakēn Minasian is a skillful dentist, composer, and director of several choral groups. He has composed a number of Armenian operettas which have brought him recognition from the Brazilian government and the Armenian communities in South America. When

he came to the United States, he organized a number of choral groups which performed for the Armenian communities of different cities of New England and were warmly received by the audiences. Dr. Minasian is a gentle and modest person, who is still capable of presenting us with new and pleasant musical surprises.

Harutyun Rafaelian, the well-known painter and photographer, came from a talented family. His artistic achievements and reputation brought him military and state officials, as well as many other prominent Armenians, whose portraits hung on the walls of his studio until his death.

Dikran and Yervant Vosgerichian had their workshop in *Fenerji* street of Garin. They enjoyed great success until their death in the First World War.

Aram Amirian was a successful photographer, whose studio was known to everybody in the market place of *Nazig Charshi*.

Boghos P'ambuk'ian was a talented painter and calligraphy instructor at the *Hērip'simian* and *Ardzēnian* Schools. This superb painter of natural scenes was at the same time a conscientious secretary of *Aghk'adat's Khēnamagalut'yun* (Committee on Charities).

Armen Darson (Doursounian) was the son of *Hērip'simē Prudian* and *Yeghishē Dursunian* (Doursounian), director of the Armenian schools of Garin. Although born in Constantinople, Armen Darson received his elementary education first at the *Sanasarian* School and later in one of the Armenian schools of Constantinople. Ultimately, he migrated to New York and devoted himself to painting. He has a large number of valuable creations.

He has given generously of his time to many cultural undertakings. The colored sketch of *Surp Asdvadzadzin Church* of Garin and its belfry, which appeared on the 1971 Christmas cards of the Garin Compatriotic Union of New York, was the work of this talented Gariner.

Sarkis Khachadurian was born in 1886, in *Malat'ia*, and died in 1947, in Paris. He was a graduate of the *Sanasarian* and one of its most outstanding teachers. After specializing in the fine arts in Europe,

Khachadurian returned to Garin and engaged in teaching painting and drawing at the Sanasarian School.

He became internationally known for his drawings of the palace of Shah Abbas of Persia and his oil paintings of frescoes found in Indian caves, for which he was decorated by the Iranian and Indian governments. He is regarded as one of the leading exponents of oriental symbolism. His works are found in the leading museums of the world, including the Boston Museum of Fine Arts, New York Metropolitan Museum, Detroit Museum, and the Chicago Institute.

Michael Davidoff is the great grandson of Professor Apulian of the Sanasarian School. He is a talented painter with a studio in the New York area.

CHAPTER VI

WRITERS

This chapter is devoted to those Gariners who have left their mark in history not only through their actions but also through their writings. While for the sake of the convenience of the reader an attempt has been made to classify them according to certain categories, it must be pointed out that often the works of a given author fall into more than one category. A generally "literary" writer may also have contributed substantially to journalistic literature through his articles on social, political, and cultural subjects, just as a scholar may also have written poems of merit. In the final analysis, the only important thing is that the reader be aware of the nature of the total contribution of a given man or woman.

Scholars and Diplomatic or Political Workers

Yeghya Garnets'i (Yeghya of Garin), the son of Asdvadzadur and Kohar Musheghian, was born in 1689, in Gërman village, in the Khodortjur region of Erzurum. His father was one of the wealthiest merchants of his time. The child learned Armenian from deacon Mesrob of Garin and arithmetic from a bookseller named Krikor.

At the age of sixteen, he was sent to study European languages with a Jesuit priest named Bedros Richard. The latter used the opportunity to convert Yeghya to Catholicism and to prepare him for a religious career in the Armenian Catholic community of the city.

Nonetheless, Yeghya entered the field of commerce at an early age with his brothers, Movses and Ghevont, and established a network of activity which embraced Persian, Turkish, Russian, and Trans-

caucasian commercial centers. His business experience, knowledge of foreign languages, and his connections with British and Dutch companies enabled him to become head of the East India company from 1718-1720.

In 1724, already an internationally known merchant and an important figure in Armenian affairs, Yeghya Musheghian was chosen by the shah of Persia to head a Persian delegation to Europe to deliver official communications to the emperor of Austria, the king of France, the pope, and Prince Golovkin of Russia.

Yeghya of Garin decided to fulfill his mission in Petrograd before continuing on to Western Europe. The principal reason for his trip to Russia was to seek an audience with Peter the Great to discuss ways of freeing the Armenians from the Turko-Persian yoke. However, his mission never got off the ground, for the French secret service presented accusations to the Russian authorities against Musheghian, whereupon the latter was promptly arrested en route to the czarist capital and sent to prison. It was not until twelve years later that he recovered his freedom.

From the moment of his imprisonment, Yeghya's life was a series of persecutions, sufferings, and grief. Discouraged by his failures and broken in health, he returned to Garin to spend the twilight of his life in his native city. This man, who had once had the world at his feet, who had lived in royal palaces and participated in state affairs, who had helped and fed thousands of needy people, spent his last days in a small hut, deserted by his friends, and in abject poverty. He died in 1750.¹

Serovpē (Vartabed) Garnet'si (Serovpē (Vartabed) of Garin) was discovered recently by H. Khachadurian and L. Khocherian of the Mashdot's Library of Yerevan. As they examined his writings in foreign languages, they found a forty-page diary written in French, which described in detail the life, customs, and geography of areas he had visited in a fifty-five day trip. The diary is valuable because it contains information not found in similar works by European travelers.

Born in Garin, Serovpē Ipēgian was sent early to study with the

¹See Ashod and Rāpael Aprahamian, *Yeghya Garnet'su Tivanē*, (Yerevan: State University Publications, 1968). Father Hamazasb Vosgian, "Yeghya Musheghian and His Literary Work" in *Hantes Amsorya* (1927) Nos. 1-5, 7, 9.

Mekhitarist fathers in Italy. Although he was brought up as a Catholic by his teachers, he chose to renounce Catholicism in order to return to the bosom of the Armenian Church. He engaged briefly in tutoring the children of the British consul in Baghdad before leaving for Echmiadzin with the money collected by the legate of the Catholicos. Once there, he decided to enter the church as a celibate priest and in time was ordained vartabed (a rank just below that of bishop).

In the summer of 1812, Catholicos Yeprem sent him to Tiflis to discuss with N. P. Redishchev, the commander-in-chief of the Russian Armies, the liberation of the Armenians from the Turko-Persian yoke. When he returned to Armenia, he became one of those Armenian notables who fully appreciated the importance of the Russian victories.

With the establishment of the Lazarian School in Moscow, he was invited to assume the principalship of that institution, which he held for seven years. Serovpē of Garin was at the same time a staunch supporter of the Nersesian School in Tiflis. When the school opened its doors, he sent sorely needed supplies and, on the direction of Catholicos Nerses Ashdaraget'si, wrote its original set of by-laws.

In 1827, in a letter addressed to Czar Nicholas I, he tried to persuade the latter to liberate Armenia by pointing out that the southern boundaries of Russia would be much more secure with a free, friendly Armenia as a neighbor. He also proposed that Yerevan be made the capital of liberated Armenia.

At the outbreak of the Russo-Turkish and Russo-Persian Wars, he resigned his post at Lazarian and returned to Armenia. After the victory of the joint Russo-Armenian forces, he moved to Garin and Bayazid and became a member of the provisional government of those cities.

When the Russians evacuated the conquered territories, Serovpē Vartabed, Archbishop Garabed, and 239 other Armenian notables organized the emigration of the Armenian population of those regions into Akhalk'alak', Akhalt'skha, and the Shirag Plain.

Besides his travel book, Serovpē of Garin is the author of *Mahmedi Badmut'yun* (*The Story of Muhammed*) and *Dzaghigh Kidut'yan's* (*Flower of Knowledge*). The latter was published in 1819 in Moscow, but the former remained a manuscript on the orders of Catholicos Yeprem. The Hayasdan publishing house of Yerevan has done a commendable work in publishing a bilingual edition of his travel

book, which gives the Armenian translation next to each page of the French original.

Professor Sirarpi Der Nersessian was born in Constantinople, but she is the daughter of Mihran Der Nersessian of Garin and Akabi Ormanian, Patriarch Ormanian's sister. This world-renowned scholar has taught and lectured in France and the United States.

While in the United States, she served for several years as professor of Byzantine art at Wellesley College before moving on to Dunbarton Oaks. During those years, she distinguished herself not only as a superior teacher but also as an outstanding scholar in the field of Byzantine and Armenian medieval art. Her lectures and publications gave great impetus to the study of Armenian miniatures, architecture, and sculpture and made the world of art aware of the value and importance of these facets of Armenian creative art.

The Armenian Academy of Sciences recognized her great contributions by electing her to full membership. The Royal Archeological Society of Great Britain honored her with its Gold Medal at its annual conference with the citation: "We knew very little about Armenian art until Professor Der Nersessian opened new horizons in Armenian medieval art with her research."

Today Professor Der Nersessian holds the title of Focillon Professor of Byzantine Art and Archeology, Emerita, at Dunbarton Oaks, Washington, but she lives in retirement with her sister in Paris.

In addition to many articles, she is the author of: *Armenia and the Byzantine Empire* (Cambridge: Harvard University Press, 1945), *Aghtamar Church of the Holy Cross* (Cambridge: Harvard University Press, 1965), and *The Armenians* (New York: Praeger Publishing Co., 1970).

Yeghishē Melik'ian was born in the district of Khēnus. He is a historian and philologist, and in the former capacity he has given us the valuable study entitled *Hark' Khēnus (The History of Khēnus)*. He has held responsible positions in various American-Armenian organizations and has often contributed to their publications.

Faher Suren Papakhian was born in the district of Khēnus. Before entering the church, he was a school principal, teacher, and political party worker. He has contributed revolutionary poems and important

articles to the Armenian press. Since 1946, he has served as parish priest in one of the Armenian churches in Detroit, loved and respected by his parishioners.

Kurken Der Vartanian was born in Yerzēnga and received his education in Armash seminary. He was a conscientious Armenologist and philologist. Aside from his valuable contributions to the Armenian press, he has written a book on the Yerzēnga dialect. He died in Sacramento, California.

Editors and Writers in the Social, Political and Cultural Fields

Haig Mangasarian, another graduate of the Sanasarian school, wrote many articles dealing with political and social subjects, first in *Hairenik* and *Asbarez*, and later in *Nor Or* (California), *Lērapar*, and *Yeridasart Hayasdan*. He died in Fresno, California. His piece concerning the natives of Garin who settled in California from the early 1880's and his studies on the Armenian merchants of Garin, both of which were included in *Garinabadum*, are important contributions to the history of Gariners.

Dikran Khachigian (Arzuman), was born in Garin, graduated from the Ardzēnian and Sanasarian schools, and went to seek a higher education in European universities. Even in his youth, his intelligence and his background enabled him to distinguish himself as an editor, representative, and party worker. He was a productive newspaperman as evidenced by the large number of articles published in many Armenian newspapers, especially those published in *Ārazmig* during the first years of World War I. The Turks closed down *Ārazmig* and tried to arrest him, but he was able to elude them. He died in Constantinople after unsuccessful surgery.

Vahakēn Itjkalat'sian, as a refugee from the massacres of 1915, settled in France and continued the unfinished task of his revolutionary father, who had been one of the founders of *Bashdban Hayrenyat's*. He published many articles in the Armenian press on political and national subjects, especially in the organs of the Hēnchagian party. He possesses a law degree from Constantinople, and he is the former principal of the Armenian school of Paris,

established and maintained by the Women's Educational Association of that city.

Armen Bardizian was a university educated man from the K'ēghi district of Garin. He held editorial positions in *Hairenik* and *Asbarez*. He was a vigorous writer and an able translator. Among other things, he translated documents in the archives of the Library of Congress dealing with the Armenian Question. He is also the translator of Raphael Sabatini's *Scaramouche*.

Vazken Yesaian is the son of the distinguished educator Siranush Yesaian and presently the editor of *Nor Or* newspaper of Athens. He is a man of high intelligence and great writing talent. He will undoubtedly leave his mark in the Armenian press and Armenian literature.

Setrag Tōkajian left Garin to come to Boston in 1906 and two years later became one of the principal founders of the Compatriotic Union of Garin. He was also an assistant editor of *Hairenik Daily*. After the war, he went to Smyrna, where he became the editor of *Horizon*, the Armenian newspaper of that city. He was killed in 1922 when the Kemalist forces seized the city. His two sons survived and are carrying on a photographic supply business at St. Marco Piazza in Venice, Italy.

Melikshah (Armenag Melik'ian) is a compatriot of Serian, an unusually talented humorist, and an able newspaperman. He held editorial positions with *Hairenik*, *Asbarez*, and other newspapers.

H. K'ürdian was born in the Taranagh district of Garin province. This collector of antiques is a knowledgeable student of Armenian literature. For decades, he has contributed articles written with total objectivity to a large number of Armenian publications.

Kurken Yanēkian is a full-fledged engineer and an intellectually enigmatic compatriot. Once a famous journalist, he later devoted himself to a religious sect and left Armenian public life forever.

Writers of Memoirs or Autobiographical Works

George Mardigian is a native of Papert, but he spent his youth in

Constantinople, where he distinguished himself as a boy scout and an athlete. He is the owner of the famous Omar Khayam restaurant in San Francisco. After arriving in the United States, as a penniless young man, he settled in California and through diligent work rose to a position of prominence in American military, state, and charitable circles, as well as among his fellow Armenians.

He is the author of an Armenian cookbook, as well as a work entitled *The Song of America*, which has been translated into a number of languages. ANCHA,² which has brought thousands of displaced Armenians to the United States, was organized through his efforts.

Avedis Ohanian is a talented writer and a man of sound judgement. He miraculously escaped the massacres, settled in the Caucasus, and after the Second World War moved to Boston, where he wrote the story of the deportations and of his own adventurous life.

Kalusd Sürmenian was born in Yegeghyat's district. He graduated as an officer from the *Harbiyē* military college of Constantinople. He has written his military memoirs and a history of Yerzēnga.

Hamazasb Bēsagian (*H. Bēsag*) was a well educated person, with a heroic past, who belonged to the older generation of Gariners living in the diaspora. He contributed original articles, memoirs, and translations to *Asbarez*, *Hairenik Daily*, and *Hairenik Monthly*. In spite of his advanced age, he had sound judgement and a strong memory. It is said that he had been working on his memoirs before he died in 1971.

Mesrob Tōkmejian, a tailor by trade, has written his memoirs, in which he recounts with amazing accuracy and sincerity, his childhood life in the sad days of the deportations. This little volume, along with others devoted to the same events, will contribute to the compilation of the history of the Great Armenian Tragedy.

Writers of Fiction and Poetry

Aram Charēk (*Vēdaranti*) was born in 1874 in Garin. Before specializing in literature at German universities, he studied at the Ardzēnian, Kevorkian, and Nersesian schools. On his way to poetic

²Armenian National Committee to Help Displaced Armenians.

maturity, he wrote a number of pieces that may be considered forerunners of Siamantó's poetry in their epic spirit. Aside from his *Medz Ařavodě* (Full Morning), *Omar Khayami Ampoghtjagan T'arkmanutyuně* (Translation of the Complete Works of Omar Kayam), and *Vidoshi Pazen* (Vidoshi's Falcon), he wrote a large number of poems which have appeared in newspapers and periodicals but have never been published in book form. He died in the Soviet Union.

Ghazar Charěk, like his brother Aram, was a teacher and principal in schools in Garin and Lebanon. For years he served as secretary in Armenian national and political circles. He contributed many worthwhile articles to the Armenian press and is the author of *Marzbed* and *Hushamadian Partzēr Haykī* (History of Upper Armenia) historical volumes, for which he will always be remembered. He died in 1966 in Beirut.

Vahakēn K'ermoyan was born on November 18, 1885, in Hin (Old) Bayazid, in the State of Erzurum. After graduating from the Sanasarian School in 1906, he continued his education in Lausanne, Switzerland, receiving his law degree in 1911. Returning to Armenia, he taught for several years in Khēnus, Pulanēkh, and Manazgerd. He dedicated himself to the task of establishing the government of Armenia. After the communist takeover of his homeland in 1920, he escaped to Istanbul. From there, he went to Paris and finally to America. His energies have been devoted to the cause of the Armenian Revolutionary Federation.

P'aylag Sanasar (P. Amanafian), a graduate of the Sanasarian School, was a writer who met an untimely death after a life of suffering. He is the author of charming short stories and vividly written memoirs, which appeared in *Hairenik Monthly* and other Armenian newspapers and periodicals. They await a generous benefactor to be collected and published in book form.

Hērant Hamparian was a talented writer who died at an early age. He is the author of a short story entitled "Darapakhd Usanoghē" ("The Hapless Student").

Khachig T'ashjian was born in 1905 in Garin and died in 1935 in Boston. He shone briefly on the Armenian literary scene, but soon a fatal illness put an end to his life.

A number of his unpublished poems, as well as those that had already appeared in *Hairenik Monthly*, were edited by Hamasdegh and published under the title of *Garj Oreres (From My Brief Life)* through the efforts of Dr. Y. T'ouzjian, Hamo Paraghamian, H. A. Tarbasian, and his mother, Marinē T'ashjian.

Misag Harutyunian (Derian), a Sanasarian Graduate who continued his studies in European universities, became aware of his poetic talents rather late in life, but he wrote a great deal once he had been launched on his career. His works were published in *Měshag* and *Asbarez* newspapers in California. This talented poet and distinguished intellectual died in Fresno. His wife, Zaruhi, is also a writer who contributes occasionally to *Asabarez*.

Ardashes Ghugasian came to the United States from the Kēghi district of Garin. He has contributed many articles to *Hairenik* and *Asbarez* on Armenian political and scholarly subjects. He held responsible positions in the Armenian Revolutionary Federation and taught Armenian to young American-Armenians.

Yeranuhi (Momjian) Manugian (Yeranouhi Momjian Manoogian), like her sisters, is a highly educated teacher, with degrees from Armenian and European institutions of higher learning. She has contributed to the Armenian press with her fine articles and beautiful poems.

Hēmayag Serian was born in the Yegeghyat's district of Garin. His literary production includes a number of poems and many short, but valuable, articles in the Armenian press.

Setrag Baghdoian (Ara Zovian) is the author of a book of patriotic short stories published on the occasion of his 40th anniversary as a teacher. This talented compatriot of ours also has other valuable works which await publication.

Mihran Turigian was endowed with an unusual sense of humor. For decades, he wrote satirical articles in the Armenian press of the Middle East.

Arshavir Shamlian, the one-time editor of *Yeridasart Hayasdan*, the organ of the Hēnchagian political party published in New York City, was born in 1884 in Garin. He received his education at the Mēsērian, Der Azarian, Ardzēnian, and American Masyaf's School of Garin. He taught in Garin, Khēnus, and Tziṭfogħ. He was also one of the leaders of the Hēnchagian Party. Following his death, his memoirs and his other works were published by his friends and admirers. The first volume of his *Pēnchig Kēragan* contains his short stories and his memoirs of Upper Armenia.

Yervant Kāmaṛ was born in the Kēghi district of Garin but came to the United States while he was still a young man. He settled first in Worcester and later moved to Detroit. He is a vigorous poet, journalist, and a skillful translator. Most of his writings have appeared in *Hairenik Daily*. His translations, consisting of literary works, have been published in many volumes. He has also played an active role in Armenian organizations and continues to do so.

Hērach Tarbasian was born in 1904 in Garin. Losing his parents during the massacres, he had to endure all the horrors of the deportations and the hardships of a young orphan. He received his elementary education at the school of the Aharonian Orphanage of Aleppo. Later he enrolled at the Haygazian School of the same city, which sent him to complete his education at Zhaṛankavorat's School in Jerusalem. He came to the United States in the latter part of 1923.

In 1922, while he was still a student, his teacher, Garabed Kapigian, suggested that he consider seriously the possibility of embarking upon a literary career. Since then, he has written his memoirs and many literary and political articles in *Hairenik Monthly*, *Mēshag*, *Asbarez*, *Hairenik Daily*, *Hay Sird*, and some annuals. A number of his articles have been reprinted in other Armenian publications in the diaspora. Aside from his real name (H. A. Tarbasian), he has used the pen names *Hērach Aram*, *Hērach*, *Hērarta*, *Garnorti*, and *K'ari Dēgha*.

CHAPTER VII

DISTINGUISHED PERSONS OF GARIN ANCESTRY IN SOVIET ARMENIA AND THE CAUCASUS

After the termination of the Russo-Turkish War of 1829 and before the city of Garin was returned to the Turks, 14,000 Armenian families (approximately 100,000 persons) left the city and its surrounding villages and, under the leadership of the primate of Garin, Archbishop Garabed Pakraduni, went to settle in Kars, Alexandrapole (Leninakan), and the Akhalk'alak' region, especially the latter.¹

Not only did they bring new life and prosperity to Akhalk'alak', but they also founded 15 Armenian villages in that area. To this day, they have retained their reputation as brave and industrious farmers.

The Armenians of Tjavaghk' constructed first the two-story Garabedian School, and later the Yeghisapet'ian girls' schools in Akhalk'skha, (the latter through the generous contribution of the Armenian General Benevolent Union). Today each of the Armenian villages of the district is endowed with its own schools. There are presently 325 teachers in the city and the villages. They are all graduates of teachers' colleges in Tiflis, Yerevan, and Leninakan.

The Armenian population of the city fought the Turkish invaders in 1918 for eight to nine months and saved themselves from being massacred like their less fortunate compatriots to the south. During the emigration, they carried with them many valuable articles, an-

¹Akhalk'alak' was historically known as Tjavaghk' and formed a district of Upper Armenia.

cient manuscripts, and Bibles, which they still keep with great care.²

The Armenians of Tjavaghk' have given distinguished scientists, Armenologists, historians, artists, writers and political figures to the Armenian nation. It must also be noted that even prior to this massive migration, a large number of Armenians from Upper Armenia had moved to the Caucasus. Many persons from Pasen also made their way to the Caucasus during the First World War.

Even today, these Armenians of Garin ancestry who live in the Caucasus (Akhalkalak' and Akhalt'skha in particular) speak the Garin dialect, wear their native costumes, prepare the same dishes as their ancestors, and loyally retain their traditional customs and usages. Aware of these facts and knowing that the editor of the *Hairenik Daily* and *Hairenik Monthly*, Ārupen Tarpinian, was also a descendant of a Garin family, the author called on him a few years ago for some written information on the subject. Tarpinian referred him to Suren Saharuni as a more knowledgeable person in these matters. Later the author met Saharuni, and the latter kindly promised to help. Now, as these lines are being written, the author is informed that approximately 10% of the Armenians living in Transcaucasia are Gariners by origin and that they play an important cultural role.

The following study was furnished by S. Saharuni:³

By coincidence, the year 1954 is the 125th anniversary of the first migration of the Gariners.

There were undoubtedly many Gariners who moved to the Caucasus prior to 1829, but the Caucasian history of Gariners begins in 1829, when, as a consequence of the Russo-Turkish War, 14,000 Armenian families from Garin and its surrounding villages migrated to Eastern Armenia. The urban Gariners settled in the two cities of Akhalkalak' and Akhalt'skha, while the villagers built nearly 150 new settlements⁴ and named them after their paternal villages. That is where the Caucasian history of Gariners begins.

Today, after a period of 125 years, when the city of Garin is in a state of ruin and Gariners are scattered all over the world, the most numerous Gariner communities are still those of Akhalkalak' and Akhalt'skha with their 135,000 Gariners.

²Mamigon Albertian, *Hayrenik'i Tzayn* (Yerevan) Feb. 19, 1969.

³S. Saharuni is an able historian and philologist.

⁴Mamigon Albertian gives the figure 15 for these villages. This is perhaps a typographical error.

May I add here that the writer of these lines, together with Professor Sdepan Lisitsian, made a detailed study of the life and customs of Gariners living in Akhalk'alak' and Akhalt'skha in 1934. After several months of study, during which we moved from village to village and visited a large number of families, we reached the conclusion that their inhabitants were genuine Gariners.

The historically valuable objects and materials concerning the traditions and popular customs of Gariners that we collected in the district were later displayed in an exhibition in one of the halls of the ethnographical department of the State Museum of Armenia.

Isolated geographically from the major Georgian cities and routes, Gariners of these two districts live a self-contained life. They still preserve their historic customs, wear their native costumes, and retain their traditions. This same community of Gariners in time produced many Caucasian public figures who always retained the humbleness and modesty of their motherland.

Due to my specialization, I know the characteristics of the people in other regions of our country, but I also know that Gariners are unique and different from the others. It is true that each region has its own traits, that when taken together, make up Armenia and the Armenians with all their vices and virtues. Nevertheless, whenever we met Caucasian Gariners, Professor Lisitsian always repeated: 'This belongs to the Armenian people of whom I have always dreamed.'

We have already mentioned that the Caucasian history of Gariners began with the great migration of 1829. My main purpose, however, was to introduce the biographical sketches of Caucasian public figures of Garin origin, who as the true sons of their people, demonstrated the virtues and the lofty spiritual and intellectual values of the Armenians by their deeds and actions.

Precisely for that reason, we must mention first Archbishop Garabed who became the leader and later primate of the large Armenian diocese of Georgia. He died at an advanced age and was buried in the courtyard of Surp Përgich (Holy Savior) Church of Akhalt'skha. The Garabedian School, which was

founded by him, is still functioning.

Kalusd Der Mëgërdichian of Garin is the next religious leader, who was also a scholar and public figure. This devotee of literature and scholarship is well known for his contributions in the field of Armenology.

The city of Garin has given two of the greatest Armenian scholars in the person of Sdeřan Malkhasian and Hagop Manantian. They are the authors of a large number of valuable philological and historical studies. Their works would fill a library. Manantian is the greatest Armenian historian of his time, while Malkhasian is the greatest Armenian philologist. They both died recently, leaving an invaluable legacy in Armenology behind them.

We must also mention Hovhanes Der Garabedian, the foremost Armenian geologist of our day, who was also considered the greatest authority in the Caucasus. In 1925, he moved to Yerevan, taking his valuable geological collection with him. The Geological Institute of the Armenian Academy of Sciences was built on Professor Der Garabedian's collection. Professor Maghakian is another prominent contemporary scientist. He was born in a Garin family and has written many valuable scientific works.

This generation of older scientists also has its worthy successors. Professor Garabed Ghazarian, the present director of the Yerevan Museum of History, is an outstanding archeologist. Professor Ghanalanian, the director of the Institute of the Armenian Language and Literature in the Armenian Academy of Sciences, is the able successor to Manug Apeghian. Professor Haygaz Aslanian is a well-known political scientist, who teaches at the State University of Yerevan.

Descendants of the Garin community in Transcaucasia have given us the lyrical poet Vahan Derian and the prose writers Terenig Demirjian and Tjavakhetsi. Among the famous members of the State University are Hovhannes Ghanalanian, Ārupen Zarian and Sako Sūkësi. Ārupen Zarian is one of the greatest figures in Soviet Armenian literature.

The Armenian troubadour tradition and the rich troubadour literature are products of Garin. It was the troubadour poet Ashugh Tjivani, for example, who with his students, created a

new "Koght'an."⁵ Ashugh Tjivani's successors have until this day continued to travel from village to village to sing popular romances and legends that are so dear to the hearts of the people. They enrich Armenian village life with their flavorful tales.

Caucasian Garin occupies a place of honor also in Armenian painting. It has given Vartkes Surenian, Hagop Gontjoian, and Sdep'an Altunian. Surenian was the founder of Armenian historical painting and Gontjoian the founder of contemporary Armenian graphic painting. Altunian is a talented decorative painter. Among the younger painters of Garin origin, Ayvazian and Nalpandian are well-known in Russian artistic circles as contemporary painters.

Garin has contributed greatly to the Armenian theatre by giving it the talented Arus (Tarbasian) Vosganian, Rosanna Vartanian, and Professor Vanig Vartanian, who is the founder and director of the School of Drama in Yerevan.

To the galaxy of scholars, writers, and painters, we might add the names of those who have achieved prominence in the political field in contemporary Armenia. Two of them became prime ministers of the Republic of Armenia. They were Hovhannes K'atjaznuni and Hamo Ohantjanian. The former was an engineer and the latter a doctor, and both dedicated their last ounce of energy to the liberation of our long suffering nation.

The same can be said for Ērupen P'asha (Der Minasian), of Sasun, to whom the epithet *pasha* is applied in the noblest sense of the word. He became the Minister of War of the Armenian Republic and helped to forge a new nation. His seven-volume memoirs, written just before his death, reveal him to be a most valuable eye-witness historian of Armenian events in the twentieth century, according to Nigol Aghpalian.

The last representative of this generation is Ērupen Tarpinian (Ardashes Chilinkarian), the well-known theoretician of the Armenian Revolutionary Federation. For decades, editor-in-chief of the two *Haireniks*, Ērupen Tarpinian was admired even by Lenin for his broad grasp of politics. Tarpinian's political acumen transcends the limits of Armenian national and political

⁵Koght'an songs were narrative songs dealing with Armenian history and legend. They are thought to have originated many centuries ago in the region of Vasburagan called Koght'en.

life and attains international scope. Because of his superior qualities, he was able to become the founder of an Armenian national-political school of thought in the Western sense of the word. Ērupen Tarpinian lived through the stormy years of the Armenian revolutionary awakening and for half a century defended staunchly and unreservedly the same national ideology.⁶

One must not forget to add the names of Mardiros, Aghig, and Usul Khecho, who, as dedicated members of the Armenian Revolutionary Federation, added golden pages to our revolutionary history. I can assert unhesitatingly that even under the Soviets, Akhalkalak' and Akhaltskha continue to be centers where the Armenian spirit remains eternally alive.

To S. Saharuni's foregoing description, which fills the heart of every Gariner with pride, we wish to add that Gariners contributed greatly to the revolutionary struggle of Caucasian-Armenians. They participated in the Armeno-Tatar clashes through such unforgettable heroes as Kēri, Armen Garo, and Durpakh. The same is true of their role in the creation of the Republic of Armenia in 1918. This will suffice to make the future generations of Garin origin proud of their past history.

⁶Ērupen Tarpinian died in 1968 at an advanced age. He kept his mental alertness until the very last.

PART NINE

THE DEPORTATIONS OF GARINERS

Even before the deportation of the Armenian intellectuals of Constantinople on April 24, 1915, all the notables in Garin not drafted into the army earlier were arrested on various pretexts and sent to prison. In March 1915 the entire population of the nearby Armenian villages of Garin was also deported or massacred.¹

It should be noted that these atrocities were committed at a time when Armenian soldiers who served in the Ottoman Army were already disarmed and turned into *emalia t'aburi* (labor battalions used in building military fortifications). This scheme of organizing the Armenian soldiers into such units was justified by the Turks on the pretext that "the Armenian soldiers were *Khayin* (undependable) and poor fighters." Their evil design was to weaken the Armenian soldiers physically by forcing them to work under intolerable conditions, feeding them so poorly that they were in a state of severe hunger, and finally leading them into remote areas and massacring them with the help of *chetē allayli*.²

Meanwhile, all the Armenian schools, monasteries, and buildings of Garin were confiscated and turned into military barracks, hospitals, and warehouses "in accordance with laws prevailing in a state of war." Under the same "laws," everything that had any value was taken from Armenian stores by the government, and their owners were given some pieces of paper as receipts, bearing the message "payable by the government after the war."

¹ According to the figures of the Turkish Ministry of the Interior, the deported Armenian population of Garin province numbered 128,657. See H. K. Ghazarian's *Tšeghasban T'ürkē*.

² Military units consisting of moslem murderers and ex-convicts.

The situation grew worse every day. The few notables who had escaped prison or conscription were being openly killed before the eyes of the public, without reason and without trial. Among the first of these was Setrag Pâsdêrmajian, the deputy-director of the Ottoman Bank, and the uncle of Armen Garo.

The Armenian employees (Ghavazes) of the abandoned Russian, British, and French consulates were being hanged in public squares to atone for crimes they had never committed. There came a time when Armenian families were forced to pay a "war tax" in the form of foodstuffs and clothing in predetermined quantities. The Armenians of Garin, deprived of their leadership and their youth, were in a state of terror and unable to combat the evil.

His excellency Bishop Sēmpad Saadetian, the primate, entreated vainly that Hasan Tâhsin, the Turkish governor, ease the unbearable situation. The latter, appointed by Tâlaat Pâsha, the Minister of Interior, was obliged to carry out the orders that had come from above. However, he deceived the primate with false hopes by saying: "Your excellency, I will use my good services to alleviate this temporary situation which is due to the war."

Notwithstanding Hasan Tâhsin's promises, conditions deteriorated further for the Armenians with the arrival of Dr. Behaeddin Shakîr Bey, the right-hand man of Tâlaat Pâsha and a leading member of the ruling Ittîhad Party. It was he who completed the final details.

H. K. Ghazarian, using the testimony and documents obtained during the post-war trial (in absentia) of a few of the perpetrators of the Armenian atrocities, concludes: "Dr. Behaeddin Shakîr, a member of the Central Committee of the *Ittîhad ve Terakkî* and president of its special arm, *Teshkîlat' Makhsus*, went from Constantinople to Drabizon (Trebizond), Erzurum, and the surrounding areas, freed groups of criminals from prison, organized them into bands of *chetës*, attacked the Armenians at different times and in different places during the deportations, robbing, killing, and committing other evil acts . . . It was he who sent a telegram to the Nazem, the governor of Kharpert, saying: 'Have you cleaned out the deported Armenians of that region? Let me know the circumstances of their destruction and annihilation. Or are they merely being removed from their homes and deported?'"³

He also cites the following testimony by Munor Bey, the governor

³H. K. Ghazarian, *T'sêghasban Tûrkê*, pp. 123-124.

of Erzurum, contained in the dossier of the leaders of the *İttihad* Party. "The caravans of wealthy [Armenians] deportees from Erzurum, sent by way of Kēghi were attacked savagely and put to death in the most inhuman ways by the bands of *chetēs* organized by Behaeddin Shakīr."⁴

Undoubtedly religious fanaticism was an impelling motive with the Turkish and Kurdish rabble who slew Armenians as a service to Allah, but the men who really conceived the crimes had no such motive. Practically all of them were atheists, with no more respect for Mohammedanism than for Christianity, and with them the one motive was cold-blooded calculating state policy.⁵

The Turkish Genocide of the Armenians has not had its "Nuremberg," but the Armenians still long for justice and believe that the day will come when justice will triumph with the help of the testimonies of great men.

Upon his arrival in Garin, Behaeddin Shakīr called some of the anti-Armenian Turkish notables of the city to a secret meeting in the so-called park of *Pashin Kōshkē* and informed them of the details of the secretly planned general massacre of the Armenians by the "Young Turks." He then issued instructions for their implementation.⁶

⁴*Ibid.*, p. 124.

⁵Henry Morgenthau, *Ambassador Morgenthau's Story* (New York: Doubleday, Page & Co., 1918), pp. 322-3.

⁶As early as October 26, 1907, Behaeddin Shakīr was writing to the Central headquarters of the Young Turks from Salonika, where an Armeno-Turkish meeting was being held:

"We should not be deceived by this agreement. It may even be advantageous to us. Let us agree on ending the present [the Sultan's] regime and replacing it with a parliament. After that, it will be easier to settle our accounts with those who are yearning for autonomy [i.e. the Armenians (H.A.T.)]. Our agreements with other political parties [non-Turkish], will not be of any importance whatsoever . . . for we have the most disciplined and vigorous organization in the Ottoman Empire . . . After toppling the tyrannical regime with the assistance of other parties, the power will pass into our hands . . . Supported by the Turkish people, it will be easier for us to deal with those who are agreeing with us today."

For more detailed information regarding the above secret letter, see the editorials of *Hairenik Daily*, March 7,8,9, 1968.

Among those present at the meeting were: Sefulla Bey, Neshettî Bey, Kırza Oghlu Adili, Nalchaji Hasan, and Abdërahman Ibrahim.⁷

There was yet another reason for Behaeddin Shakîr's visit to Garin. A number of Turkish notables were not ready to accept the mass annihilation of Gariners and had previously informed the İttihad Central Committee of their opposition by sending them secret telegrams.

When the war between the Turkish and the Russian Empires broke out along the Caucasian front, the Russian armies advanced swiftly and reached Pasen and Hasankalê in a short time, saving the majority of the Armenian population of those areas.

The Armenians of the Garin plain did not share the same good fortune. They were massacred mercilessly by Turkish soldiers and marauding bands of Kurds. The news of these lurid events was brought by a peasant boy who arrived at the prelacy to recount the horrible details of the massacre of which he had been an eye witness.

The Armenian elders urged the primate to entreat the governor, as a "friend of the Armenians" to save these loyal people. Well aware of happenings in the countryside, Hasan Tahsin lied once again as he told the primate: "There is no need to worry. No one will touch a

⁷The commander of the Third Army, Vehib Pasha, was among these individuals. In his report, dated December 5, 1918, he wrote: "... government leaders and officials have simply closed their eyes at the extermination of women and children and in that way the criminals have been encouraged to expand their activities . . . There have never been such instances of savagery and terror in Islamic history. . . ."

Before the war tribunal in Constantinople, he testified: "The deportations of the Armenians have been carried out in a way most unworthy of humanity, civilization, and the state. The massacre and extermination of the Armenians and the plundering and confiscation of their properties were the result of the decisions reached by the Central Committee of the İttihad Party. It was Behaeddin Shakîr who provided the criminals to carry out the atrocities in the areas under the jurisdiction of the Third Army. State officials were subject to him and carried out his orders. He moved from city to city and issued oral orders to local branches of the İttihad Ve Terakkî Party and the government officials in carrying out the massacres . . ."

Let us mention here in passing that this monster was assassinated by Aram Yerganian, while Vehib Pasha was exiled from Turkey by the Kemalist government as a "reward" for his truthfulness. He died in Ethiopia in 1936.

hair of the Armenians of the town . . . If need be, I shall send you to safe places under the protection of guards until this unnatural situation comes to an end and you are able to return to your homes.”

A few days later, the following decree was posted throughout the city:

The attention of the loyal and law abiding Armenian citizens of Erzurum is called to the following:

1. By order of the Sublime Porte, they will leave temporarily in caravans for Kharpert, Malatya, and Urfa.

2. The caravans will arrive safely at their destination under the protection of gendarmes.

3. All the measures necessary for the comfort of the caravans have been taken.

4. This temporary displacement of Armenian citizens will last until the end of the war, after which they will return to their homes.

5. The departure date of the Armenian citizens will be announced by the police of each quarter.

6. The Armenians may use all means of transportation: wagons, horses, mules, or donkeys.

7. Bakers, shoemakers, tailors, and all others necessary for the war effort together with the families of all those who are serving in the armed forces, will remain where they are.

8. Those who are departing should leave behind all unessential articles in their homes. They should lock their doors and entrust the keys to the local police, who will keep them until their return.

9. Those who fail to comply with the above measures will be punished in accordance with the war emergency laws.

Hasan Tahsin Pasha

Governor of Erzurum Province

As a special “favor,” twenty-five Armenian families were permitted by Hasan Tahsin “to leave for Kharput” prior to the departure of the first caravan.

The group, consisting of approximately 300 Armenians, was massacred in a forest near *Sheykh Köy*, between *Kēghi* and *Palu*, by a mob that had been waiting for their arrival. Among the few women and children who survived were my aunt, Mrs. Siranush Der

Melkisetegian, two of her five children, and her sister-in-law. In her words:

“The roar of the mob of murderers and the shrieks of the terror stricken victims created a situation where mothers refused to claim their own children. Only 60 women and children and one man (Vahan Dikranian) escaped the massacre. Three of my children, my husband, and my father-in-law were murdered.”

The first official caravan of the deportations left Garin on June 19, 1915 and reached Yerzēnga without any incident. The second caravan, which included the author's family, left Garin on June 29, 1915. The day after our departure, before we left Ilijē, a town crier announced that we should surrender all weapons, including carving knives, to the Turkish gendarmes. Those who disobeyed would be severely punished. The order was carried out. Continuing our journey, we reached Ashkala, Mamakhafun, Papert, and eventually Yerzēnga, where we were merged with the first caravan, which had camped on the right bank of the Euphrates River. The combined group numbered nearly 7,000.

A week later, there arrived a third caravan (destination Mosul), which was not allowed to communicate with the other two and remained as a separate unit.

After three days, the merged caravans were ordered to set out for Kēmakh. It was during this march that we began to realize what had happened to those Armenians who had preceded us on the same route. Here and there, we could see abandoned household articles as well as corpses, which with their open wounds, gave the observer eloquent testimony of the manner in which these unfortunates had died. As we reached the Euphrates, we saw corpses in large numbers piled high on the sandy beach of this historic river.

The next day, as I found myself among the more slowly moving people, I heard the pathetic cry of an elderly woman calling for help. Scarcely had I turned my head in the direction of the cry when I saw a *chetē* ride swiftly toward the old woman and strike her in the neck with his sword. As she fell and rolled on the ground in the manner of a chicken with its head cut off, he took out his pistol, and shooting her in the head, cried: “Die, you swine, it is a shame to waste a bullet on you.” Terrified, I drove my cart as fast as I could to join the caravan, which stopped at Kēmakh Pass on the banks of the Euphrates.

At night, two Armenian women from Pasen, wearing Kurdish costumes, stole into our camp and told us of the carnage that had taken place in the caravans that had preceded us. They counseled us to follow them to the Kurdish region of Dersim which, they said, was much safer. Unfortunately, no one listened to them. Some of us even murmured: "If these had been honorable women, they would not have given themselves up to the Kurds." I recollect this scene with deep sorrow for our "wise" men and women did not heed these brave women who risked their lives to save at least a few of us from certain death.

The next morning, our caravan wound its way downward on a narrow serpentine road which led to a bridge swinging like a cradle over the Euphrates. Standing at the end of the bridge were Turkish gendarmes who interrogated the men and according to lists which they had in their hands separated them from the caravan.⁸ Entreaties were answered with: "Do not be frightened . . . if they are innocent they will rejoin the caravan in a few days."

Crossing Satan's Bridge, we reached the broad valley of *Gümüş Maden* in the afternoon. The next morning, a Turkish bazaar was organized at the edge of the camp. Together with bread and yogurt, people were buying donkeys, for there was a rumor that from here on the roads were not suitable for carts and wagons. Indeed, before long, the town crier announced to the caravan that all carts and wagons with all their contents had to be left behind and that they would be transported over safer routes to the destination of the caravan and returned to their rightful owners when the latter arrived there. Those who traveled in carts and wagons were advised to buy donkeys at the bazaar.

The caravan spent a night full of activity. Everywhere bags were sewn to carry the essentials on the backs of animals. At sunrise, the caravan set out for Ağen (Egin). Meanwhile, according to a custom they had established, the guards collected *bash p'arasi* (head tax) and *toprak p'arasi* (land tax) from the helpless deportees.

Located on the banks of the Euphrates, Ağen was a town of delicious fruits and swift-running streams, but at this point, they had

⁸The number of the Armenians who were forcibly separated from the caravan at Satan's Bridge was 300-400. Almost all of them were massacred in cold blood by the Turks. Among the two or three survivors were G. Charék and A. Ohanian, who later recorded the details of this horrible event for history.

neither attraction nor appeal for us, because we could see the corpses of our compatriots piled high on the sandy shores of the river, preys to animals and a source of the foul odor that contaminated the atmosphere.

The caravan made its slow, sad way along parched roads. Many dropped from thirst and exhaustion under the blazing summer sun. Those who managed to continue kept hoping for a miracle that would bring them relief from their immediate suffering. A water hole precipitated a headlong rush by young and old to soothe their swollen lips and tongues with a few gulps of water no matter how dirty.

Finally, we approached a village where they sold us dirty, stinking water reserved for the animals, almost in the shadows of the minarets of the mosques of Arapgir, where the mollahs daily called the moslems to prayer and thanked God with their *Shükür Allah*.

If there were any among us who hoped that our trials were over, they had their hopes dashed promptly, for shortly before the caravan reached *Kerk Göz* at Malatya, it was attacked by bands of Kurdish and Turkish marauders, who carried away not only the animals with their packs but old men and children as well. On our arrival, we saw that the Turk was trying to destroy us both physically and culturally as evidenced by the sad remains of valuable illuminated manuscripts which had been in the possession of the decimated or destroyed caravans that had preceded us to *Kerk Göz*.

We stayed a whole week at *Kerk Göz*. Then the irregulars of the local Kurdish chieftain, Zeynal Beg Bederkhan, came to "protect" our caravan, after they had "finished off" the unfortunate refugees of the huge Ferenjalar refugee camp.

Zeynal's savage *allaylis* drove us like a herd of sheep to the *Yaylas* of Malatya. There, around the chieftain's tent, stood Kurdish musicians while semi-nude Kurdish women performed lewd dances. What a human tragedy! On the one hand, death and massacre, on the other, detestable concupiscence; a confrontation between the Christian cross and the Muhammedan sword; and we endured all this because our feelings were blunted and our hearts were turned into stone.

When the sun rose, we noticed that some of our men had wound white scarves around their fezzes. We did not grasp its significance, but we were suspicious. Later, we discovered that these individuals had been informed in advance of the terrible fate awaiting the caravan, and had been advised to use this means of distinguishing themselves from the others.

We continued our march through nearly impassable gorges and over dangerous roads and finally reached the mountain pass of *Ghanli Têpê* (Bloody Crest) without being aware of what awaited us next. Once at the other end of the pass, we were confronted with a terrifying scene. Armed with scimitars, axes, *najakhs*, and *topuzes* and clubs, a band of monstrous Kurds was attacking the Armenians as they emerged from the pass. They separated the men from the women and children and dragged them to one side. They took the animals with their burdens to another side. Resistance was made at the cost of one's life. The cries of terror and agony were matched by the howling of the murderous gang as it carried on its work of carnage. Heart rending pleadings were drowned by the blasphemies and oaths of these bloodthirsty executioners of a diabolical plan against defenseless people. Death and terror reigned supreme.

Suddenly I found myself among the women, children, and white turbaned men. I rejoined some members of my family, but my father, my uncle, and our servant were missing. I was told that they might be in the group of men who were tied together. "May God have mercy on them, they said. But God too had turned into stone, and His "mercy" never came.

As the Kurds drove us mercilessly toward *Ghanli Derê* (Bloody Valley), raining blows on our heads and bodies with clubs, their women descended on us, like unglamorous, dirty, wildly shrieking Amazons, and drove away our animals with their packs. We marched all night, hungry and exhausted, and reached a plateau at sunrise. We were like walking corpses. We dropped to the ground in our weariness and soon merciful nature enveloped us in deep sleep in order to give our tired bones a rest.

As the sun progressed over the horizon and spread its warmth over the mountains and valleys, Kurdish women appeared from nowhere to sell us bread, yoghurt, and wild pears. Those who no longer had any money to buy were asked to share the food with those who did. Soon the Kurdish women left and the camp took on an unnatural peacefulness in this apparently endless nightmare which we had been destined to experience.

When the sun set and darkness enveloped us, we lay down to sleep with fear and hope in our hearts and a prayer on our lips. It was late in the night when we were awakened by a new stir in camp. Some of the men who had survived the massacres had been able to pick up the trail of the caravan and to rejoin us. Those who were able to talk told us

how they had saved themselves by hiding under the corpses of their compatriots. After their executioners had departed, they had extricated themselves and followed the caravan. They also informed us that there were still many Armenians who were unable to follow them because of their wounds or because they were afraid to do so.

Unfortunately, the arrival of these wounded Armenians did not remain unnoticed by the Kurdish *allaylis*, whose leader, Emin Effendi, spread the word through his turbaned Armenian "friends" that his men would search for other wounded Armenians, whom they would bring "safely" to camp. This was, of course, nothing but a deception, for the Kurds went to put an end to the lives of the remaining survivors. No one rejoined the caravan after that day. By now, hunger, thirst, accident, fatigue, and the sword had decimated the ranks of our caravan. Of our original number in Yerzēnga, more than half had already perished.

When the *allaylis* returned at the conclusion of their diabolical work, they ordered us to take supplies only for the next three days and to stand in line at the foot of the opposite mountain. What could we do but comply? Soon we were led to a large tent on the other bank of a stream. Seynal Beg was seated there in an armchair, looking avidly and wide-eyed at the pile of silver and gold coins and jewels which grew even bigger as the Armenians were searched one by one and their valuables taken away from them. The condition of the women was especially unbearable. The Kurdish women searched even their wombs with their wild filthy hands. Even beasts could not be more shameless and merciless . . .

As the Armenians were entering the Beg's tent one after another, the blue sky roared suddenly, mountains began to tremble, and wide fissures appeared in the ground. The end of the world seemed to be at hand. An earthquake had struck the area. Rocks were falling from all sides, wounding and killing Armenians and Kurds alike. Even Zeynal's tent and the riches inside were not spared. The tent was torn into shreds and thrown into the nearby stream. Such was God's justice . . . treating the hangmen and their victims with equal violence.

The earth and the skies had scarcely recovered their calm when a noble-looking elderly Kurd, who rode a white horse and was surrounded by soldiers, appeared on the slope of the nearby mountain. It was Haji Beg Bedirkhan, Zeynal's uncle and the leader of the *Zaza* Kurdish tribes of *Aghja Dagħ*. Without dismounting, he shouted

some words and, taking Zeynal with him, he rode away. After his departure, the crier announced that all Armenians would return to their places and pray that God give Haji Bedirkhan a long life. No other explanation was given.

We ran to our places like madmen, embraced and kissed one another, and began to share whatever we still happened to have. We remained there for three more days. The Kurds again sold us some bare necessities of life, which helped to restore our strength somewhat. The next morning, we continued our seemingly endless march, reached the Euphrates once again, and stopped near Samsad, where Emin Effendi and his soldiers rode away and were replaced by new Turkish gendarmes.

There, we were astonished to find that the Kurds of that region, like those of *Aghja Dag*h did not know the value of gold coins. They accepted only silver and bronze for their products. Well-aware of this, the Turkish money-changers were happy to buy our gold coins at the rate of fifty *ghurush*, one-half of their full value.

The new gendarmes entrusted with our "protection" turned out to be much more barbarous than their predecessors. At one point, they herded together a few hundred Armenian children, and arguing that they were unhealthy and "infected," threw them into the muddy waters of the Euphrates.

In open daylight, they raped our children and women according to their whims and then sold them as slaves in the small towns and villages as we passed through them. As the caravan made its slow way from Samsad to Suruj, many mothers, unable to bear such inhumanity took their own lives. Even the pregnant women were not spared. They were bayoneted by the executioners and lay dead or dying, with their bowels and unborn children torn out by the gendarmes.

As these unimaginable horrors continued, even the God-fearing Armenian grandmothers shouted: "Where are You, O, God? Why do You subject us to all this inhumanity? We have had enough of it! Even Your son was not tortured this much. I renounce You, stone-hearted, cruel God! Is it not written in the Bible that nothing can happen without Your approval? I deny You as the accomplice of the Turk."

When we reached Suruj, less than one-tenth of our original group was still alive. We were herded into a half-destroyed *khan* (inn) which was infested with disease. We could see the remains of the battered

bodies of Armenian women and children from the preceding caravans, still the object of the attention of flies swarming all over these once living bodies. This was certainly no place to live . . . Our elders, however, succeeded in bribing the *Kaymakam* (governor) of Suruj and his chief of police into moving us to the nearby Kurdish villages. Even the fresh and healthy air of these villages was not able to save those of us who were suffering from dysentery and other diseases. Three children in my family alone lost their lives.

We were still in Suruj, when the Armenians of Urfa, determined to avoid the fate that had befallen so many of their compatriots, rose in arms against the Turks. Assisted by German officers, the Turks succeeded in putting down the uprising in the usual bloodbath. This caused the Turks to take us out of Suruj and send us toward Rakka, an Arabian desert town, where the remnants of the Armenians were to be massacred.

After walking several days under the burning desert sun, we reached Rakka, where we again bribed government officials to allow us to remain in that town. The Armenians from Khodortjur, Garmrug, and other places were driven toward Der el-Zor. We succeeded in keeping with us only one Armenian family and Mr. Garabed Kapigian, a teacher and writer, from Sepasdia. In Rakka, families from Garin rented rooms in Arab houses, where they stayed for several months. One day the *Kaymakam* called the Gariners to his office and, after giving *vesikas* (travel permits) to each of them, advised them to stay out of sight.

Hardly had a week passed, when thousands of non-Garin Armenians, who had gathered in Rakka, were herded together and deported to Der-el-Zor to be massacred by *Cherkez* and *Chechen* bands. Soon rents were lowered, and our conditions improved. The more enterprising among us were able to slip away to Aleppo and other places by means of the usual bribe. Orphaned families like ours remained in Rakka and lived in semi-starvation until the Allied armies, assisted by Arab and Armenian volunteers, defeated the Southern flank of the Turkish forces and liberated Palestine, Syria, and Mesopotamia. When they reached Rakka, Cilicia, and Urfa, they saved the Armenian refugees.

As an eye witness and direct participant, I have tried to narrate a few episodes in the life of our caravan as it was deported from Garin to Rakka. A whole volume would be necessary to give a complete account of what befell us in that forced and tragic odyssey.

Before we outline even more briefly the fate that befell the succeeding caravans (quite similar to ours), let us answer a question which may arise in the reader's mind, namely: Why did Gariners, who were well experienced in revolutionary tactics, remain silent and fail to defend themselves?

Gariners could not possibly escape deportation even if they had risen against the Turks. Because of its geographical location, Garin Province was a battleground between the Russian and Turkish armies. As a result, the latter had a large concentration of troops in the area, and any uprising was doomed to failure. Moreover, most of the 18 to 45 year-old men had been drafted into the army and sent to distant battlefields. The few who had remained and accompanied their families during the deportations were left by design so that they might be slaughtered before the eyes of their families.

Let us continue our story. The author received the following information from his compatriot, Haig Mangasarian, who had written it down as told by his mother, a member of the third caravan of deportees:

. . . There were more than 1300 Armenians in our caravan. It consisted of 100 carts and *furghuns*. From Garin to Yerzēnga, we were unharmed. Then, we were forced to move toward Kēmakh Bridge, the graveyard of so many Armenians, where the gendarmes came to separate the young people from the rest. We knew that the massacres were about to begin. At sunrise, a mob came to join the gendarmes. The latter returned this time to take away all males over ten years of age and to rob us of our belongings. We did not wish to go. We wanted to be killed there. But, with whiplashes, they drove us toward Ağēn, Arapgir, Malatīa, Kharpert, and Musebin.

When we reached Musebin, our numbers had been reduced to 500, including 20 old men. There, we stopped at an inn, where the gendarmes took away approximately forty young brides or girls, among whom were my two very young daughters. When we left Musebin, we were only half alive. On the road, my daughter-in-law was taken away, too. At Zakho, they killed the old men as well. I was left alone with my grandchild.

Finally, I was able to communicate with Armenians in Mosul and, with the assistance of Haji Musa (Khosrov Babaian), managed to find and free my children, who were in the hands of Kurds.

Next we went to Aleppo and, when Turkey was defeated in the war, we joined our relatives in Constantinople and came to settle in Fresno in this blessed country.

When the fourth deportation caravan left Garin on July 18, 1915, it effectively closed the book on Armenian life in that area, notwithstanding the existence of a few former Armenians converted to Islam under duress and the dozen Armenian boys and girls protected by Rev. Stapleton, the American missionary in Garin. This group, consisting of widows, orphans, specialists, and artisans, was deprived of its men before it reached Yerzēnga.

Near Yerzēnga nearly 400 Armenian youngsters were taken away from their parents and buried alive in a huge pit. By the time the caravan reached the Ferenjalar refugee camp in Malatya, all of the girls and young women had been forcibly taken away by the Turks. The rest were massacred near Malatya.

This information was furnished to me by Levon Lepchinjian, the only survivor of the fourth caravan, who told me the story in the United States before he left for Soviet Armenia.

It is with great sorrow that we record here that of the original number of approximately 15,000 Gariners,⁹ there are only a few hundred now living in the Diaspora. They cherish the memory of their beloved land and hope for brighter days.

The genocide of the Armenians almost succeeded when three quarters of the Armenian population of historical Armenia (now Turkey) was exterminated by a carefully conceived and mercilessly executed plan. However, scattered throughout the world and partly concentrated in Soviet Armenia, the Armenians have managed to rise from the ashes to realize a new physical and cultural renaissance. In the words of Baruyr Sevag, the Soviet Armenian poet:

They slew, They crucified, Yet Armenians remained still . . . And from death we rose again.

⁹See note 1 above for the official Turkish estimate of the Armenian population of Erzurum Province.

PART TEN

GARIN IN THE YEARS 1916-18

In the foregoing pages, we have attempted to describe the unprecedented tragedy which befell the Armenians of Upper Armenia in general, and the Armenians of Garin in particular from 1914 until the end of World War I.

Let us now turn to Garin in the years 1916-18, when the city, together with other Armenian territories, was liberated from the Turkish yoke by the victorious Russian armies.

There are a large number of documents, state papers, and memoirs concerning this period, a partial discussion of which would require many volumes. Hence, we shall be content to introduce some authoritative and factual information furnished by two of our compatriots, Dr. Yakub Tuzjian (Yakoub Touzjian) and Y. Melikian:

Yerzenga, writes Melikian, fell to the advancing Russian Army in July 1916. The news reached Dersim with lightning speed.

Led by Seyid Jemal of Dersim, a group of Armenian youths, including me, reached Yerzenga after a march of five nights. Two weeks later, we arrived in Garin with the help of the Refugee Committee. There I left the caravan and walked over lands that had fallen into such a state of ruin that they had become unrecognizable. The Russian soldiers had finished what the Turks had begun because it had been reported that a treasure had been found in the wall of a destroyed house.

The Armenian houses of *Gömrügin Yedev* quarter were destroyed completely, and the area was turned into a public park. I proceeded to the Boys' School of the American missionaries. Some houses were still standing intact. I entered one of them, and when I met a few persons I knew, I uttered a sigh of relief.

Melikian goes on to describe impartially and conscientiously the work that was done by official and semi-official organizations set up by the Armenians who had returned to the city. He writes as follows:

The Refugee Committee

As the Armenian refugees from different provinces and districts of Turkish Armenia arrived in Garin in ever-growing numbers, they were first led to the headquarters of the Refugee Committee. After they were registered, they were given food, clothing, and shelter until they were able to find jobs and settle down.

The Committee was headed by Kapriel Têrzian of Garin. His office, as well as the refugee center, were located in the *Göl Bashi* (Head of the Pond) section of the city.

On Rosdom's recommendation, I was employed as an assistant clerk by the Refugee Committee and held that position until the army's retreat from the city in February, 1918.

The Armenian Committee of Moscow

This body was organized through the financial assistance of a number of wealthy Armenians in Moscow. It maintained an orphanage, a hospital, and a refugee center in Garin. The director of the orphanage was Mëgërdich Der Mëgërdichian of Sivas, who was educated in Germany and specialized in agriculture.

The Committee of United Cities

This Committee, like the other committee, was established by the Russian authorities. Its director was a Caucasian-Armenian named Dikran Aghamalian.

Fraternal Assistance Society

The society was headed officially by the Very Rev. Mahdesi Zaven Papaian, the primate of Garin. He was later elevated to the rank of bishop.

He and Prof. D. G. Lülejian found a very valuable manuscript of the Bible while inspecting the things left in St. Asdvadzdzin Church of Garin. The manuscript was later sent to

Etchmiadzin with the consent of the community.

Gariners had a well-organized Compatriotic Union. Similar unions were organized also by the Armenians of Kharpert, Kēghi, Chēmēshgadzag, and Sepasdia.

The prominent personalities of the day included: Vahan Shahinian, Armenag Miroian, Setrag Vartabed Ananian, Hagop Shabanian, Hovhannes Shabanian, Vahan Shabanian (major), Kaṙnig Aslanian, Hērant Hanesian, Vahan and Levon Uzunian, Nēshan Mēsērlīan, Rūpen Arēsdakesian, and Marukē Kirejian.

The National School

This co-educational day school came into being through the efforts of the prelacy, the Refugee Committee, and the Compatriotic Unions. Its principal was Prof. D. G. Lūlejian.

The Orphanage-School of the Boxton Brothers

Cognizant of the suffering of the Armenians, these two wealthy British brothers had established an orphanage-school in Garin. It had on its staff Levon Lanis (from Sepasdia), Vahan Tōtōvent's, and two sisters from the Arapian family of Drabizon, who had survived the massacres and settled in Garin. They gave loving care to the orphans.

The Vocational School of American Missionaries

This school was opened during Kerensky's provisional government in Russia (1917), which permitted Mr. Stapleton to return from Tiflis to Garin. He was assisted by Yeghishē Khanamirian, who had survived the massacres.

Those Gariners who had survived the deportations and settled in the Caucasus were returning to Garin with the idea of rebuilding it. During Kerensky's administration, Garin became an Armenian city once again, and its sons organized athletic teams and community centers. A young man named Vahan Cheraz happened to arrive in the city at that time and dedicated himself to this work with enthusiasm.

At the same time, Dr. Zavriev became the administrative head of the Armenian section of Garin. Soon the Russian command changed. General Udenich was succeeded first by Gen-

erals Bershvalsky and Vishinsky and then by the Turkophile Odishelytze.

On an April morning, the Russian military commander of the city, assisted by Gosdandin Charĕkjian, ordered a general search of the Turkish quarters in order to confiscate their weapons and to round up able-bodied Turks of draft age. A number of Armenians, among whom was the writer of these lines, accompanied the Russian soldiers as translators. Thousands of Turks were thus arrested and sent to Devĕ Boyni to work as laborers.

Thereafter came the ebb and flow of the Russian Revolution. When the Bolsheviks came to power, the Russian soldiers began to leave the battleground hastily to return home. Unfortunately, the Caucasian-Armenian regiments, under Mamigon Mirzakhanian, did not remain immune to this "disease" . . .

Upon the collapse of the Russian front, the Armenians organized 'The Armenian Volunteers Committee' and 'The Military Unity Committee.' An order for conscription was issued and a militia of one hundred men was organized. It included the following men from Khĕnus: Yeghishĕ Melikĭan from Haramig, Aram Korkmazian from Kobla, Kegham Malkhasian from Khĕnuspert, Mushegh Khanamirian, Setrag Kevorkian, Hovig Kevorkian, Hovsep Mirakian, and Misag Garabedian from Haramig, and Krikor from Bulanogh. It was this unit which searched the residence of Seyidov, the representative of the Baku Red Crescent, and discovered a Turkish spy who carried military information written on the skin of his back for the Turkish commander, Vehib Pasha. Henceforth, the unit became the nightmare of Garin Turks.

The Volunteers' Committee was formed by the following representatives of the compatriotic unions: Setrag Ananian from Garin, Karekin Tūrigian from Kĕghi, Melkon Lūlejian from Kharpert, Suren Abdalian from Malatĭa, Vahan Uzunian from Garin, Dr. Tūzjian (Yakoub Tōuzjian) from Aintab, Rūpen Arisdagesian, Nĕshan Mĕsĕrlian, and Setrag Sarkisian from Garin, and Bedros Akhigian from Chĕmĕshgadzag.

The Military Committee had the following members: Dikran Aghamalian (representing the Committee of United Cities), Dikran Tevoian (head of the intelligence section of the Caucasian front, replaced later by Dĕrtad Kazanjian), Arshag

Farashian (chief of the city militia), Yervant Hayrabedian, Rupen Nikolayevich, A. Soghomonian, Mamigon Mirzakhanian, Jacques Zhamgochian, and Tjan P'oladov (artillery officers).

Unfortunately, internal strife and disagreements grew bitter between the Council of Western-Armenians and Gen. Antranig's two representatives, Colonel T'orkom (Arshag Yervantian) and Colonel K'eshishov. The former, supported by the Volunteers, claimed the right to overall command of the city. The latter, based upon his rank of colonel and support of the Military Committee, felt entitled to the same position.

This division was weakening the Armenians at a time when Murad from Yerzēnga and Sebuḥ from Papert were pressing for additional forces in order to prevent the Armenian front from collapsing.

With the fall of Yerzēnga (January 31, 1918) and Papert (February 3, 1918) to the Turks, Murad and Sebuḥ, retreated with their exhausted forces to Garin. They soon discovered that the city was unprepared for self-defense. It was actually sitting on a volcano. Its only hope was the arrival of Gen. Antranig and fresh troops from Transcaucasia . . .

Finally, the latter arrived with his forces on a sunny February morning (1918). . . He remained only ten days in the city, for he failed in his efforts to save the city from the Turks,¹ and Garin once again fell into the hands of the Turks on March 13, 1918.

¹The Turks took advantage of the petty internal feuds among the Armenians to reorganize and strengthen their army by transferring their defeated forces on the southern front to the command of General Vehib Pasha, assisted by Generals Yakub Shevkī, Tjavid, and Esad.

Reinforced by fresh forces, the Turks attacked the Armenians and succeeded in taking Yerzēnga on January 31, 1918, Papert on February 3, Garin on March 13, Safighamish on April 5, Kars on April 25 and Alexandrapol on May 15. Cutting the Tiflis-Yerevan railroad, they advanced and reached the vicinity of Yerevan and Echmiadzin, hoping to strike a death blow to the last remnants of the Armenian forces.

Yet the Armenian soldiers, led by the commander-in-chief, Gen. Nazaregova, and Generals Siligian, Tro, Taniel Pirumian and Colonel Vekilian resisted the Turkish armies valiantly from May 21 to May 27 and defeated them in the historic battles of Sardarabad, Gharakilisē, and Bash Abaran. This forced the powerful Turkish forces to be the first to recognize a free and independent Armenia (May 28, 1918).

Let us now turn to some excerpts from Dr. Tūzjian's memoirs,² published in *Hairenik Daily*, June 28 to July 6, 1930 and March 11, 1948.

It was August 1916. We were on our way to Garin by way of Yerzēnga . . . We were going to see the ancient capital of Armenia, which, having survived so many calamities throughout the centuries, became the birthplace of the first Armenian revolutionary activity. It touched our very souls with the rebellious vibrations of the song which began with : 'There came a voice from the Armenian mountains of Erzurum.' We entered the city through Yeriza Gate, and our first reaction was one of profound disappointment. Was this the Garin of which we had dreamed and sung so many years? Was this the city for which the mighty hosts of powerful empires had fought? Yes, this was Garin deprived of its indigenous Armenian population, whose merchants had turned it into a trading center at the crossroads of Anatolia, Persia, and Russia. Yes, this was the city which had produced so many intellectuals and revolutionary fighters, some of whom are still living. Yet the survivors of this decimated people were destined to turn our disappointment into hope and enthusiasm.

We were led to the Refugee Center, whose staff included Setrag Ananian and Kapriel Tērzian of Garin, and Hamo Paraghamian of Divrig. These men, assisted by their subordinates, did their best with the means at their disposal to meet the needs of the refugees.

The Garin refugees were relatively few among those who returned from the deportations, and under the foresighted planning and efficient help of the Compatriotic Union of Garin, they found their condition a little more tolerable than the others.

The visitor to the homes of Garin Armenians was astonished by the cleanliness of their homes and clothing, as well as their

²Dr. Tūzjian was born and educated in Aintab. From there, he went to attend the American University of Beirut, where he obtained his medical education. This respected physician and honorable man participated actively in national and political affairs. He practiced medicine for many years in the greater Boston area until his death in 1963. His ancestors had been Gariners. Prof. Kevork Sarafian, the author of a history of Aintab, asserts that the Armenians of Aintab descended from Gariners who had migrated to Aintab in earlier periods.

politeness and sincerity. These people convinced their guests quickly that they represent a noble and well-bred segment of our people.³

In October-November, 1917, began the Bolshevik revolution in Russia. Meanwhile, the Russian armies which were on the Caucasian front, entrusted with the defense of the cities and the means of communication, began to abandon their positions and, with their rifles on their backs, set out to the rear with the motto 'homeward.' This idea also took root in the minds of the Armenian soldiers.

At a meeting of 'the Tribunal,' in which I was representing the Armenians in Turkey, Colonel Karak'eshishov insisted upon withdrawing from the city in order to defend the Caucasus. Thus, a committee was formed for the defense of Garin, consisting almost entirely of Gariners and headed by Armenag Miroian.

This group of militiamen not only took the necessary steps to insure the defense of the city, but it also regulated the traffic of Turks in and out the city, as a precaution against spying. Some Turkish spies were apprehended and appropriately punished.

When the commander of the Western Armenian forces, Gen. Antranig, arrived in Garin in February 1918, the Tribunal offered its resignation. Antranig was advised to deport the Turkish inhabitants of the city or order the Turkish leaders to remain loyal to the military authorities of the day. The militia, moreover, furnished Gen. Antranig with the names of the Turkish notables and all those who had taken part in the massacre of Armenians.

Accordingly, the Turkish leaders⁴ were all invited to Antranig's headquarters, and after being searched for weapons, were brought before the general, who spoke to them of 'living in peace and good neighborliness.'⁵

Following his address, two Armenians (E. T. and N. M.) presented themselves to the general on behalf of the Armenians to accuse the Turkish leaders of having taken part in the mas-

³It was for this reason that a number of fine Armenians like Dr. Tuzjian married Garin girls after the First World War.

⁴Among the invited was Sayidov, the Red Crescent Representative of Baku, who did not come.

⁵Antranig's interpreter was Colonel Bonap'art'ian.

sacres, maintaining that they would do the same again if the opportunity presented itself. These spokesmen asked Gen. Antranig to keep the Turks as hostages. Otherwise, they said, the Armenians, many of whom had gathered outside, would settle their accounts with the executioners.

Thereupon, the general informed the Turks that they were his 'guests' until the political situation improved. The latter were searched again and imprisoned in groups in houses. They were all dealt with by the militia the night before the retreat of the Armenians.

A few of the young men of Garin were in the intelligence service. They circulated among the Turkish quarters and coffeehouses and brought back valuable information on the activities of the Turks. Of special interest were Seyidov's plans and the identity of the bands of thieves who stole the keys to the Armenian fortresses and sold them to the Turks. Through these young men, we also learned that Seyidov and Odishelytze (the Georgian-born commander-in-chief of the Caucasian front) were secretly arming the Turkish population of the city and preparing them for an uprising. When Seyidov was suddenly arrested, two letters were found on his desk addressed to Vehib Pasha, confirming our findings.

At the last meeting of the 'Tribunal,' I promised to enter Chiffë Minarë (which was turned into a huge ammunition depot by the Turks) and blow it up before we retreated from Garin. Bolkovnik Morel, a Russian citizen of French origin, and a great Armenophile, rejected my offer on the grounds that, since he had already arranged to have the mosque bombarded by our artillery, there was no need to sacrifice my life. When I pointed out that, according to our information, no artillery was going to be used against the mosque, he did not believe me. After the retreat, this huge store of ammunition remained in Turkish hands and was later used against our forces.

Gariners also participated in the activities of the Refugee and Volunteers Committees and joined the cavalry units assigned to clear the region of Turkish enemies.

'Tork'omian Independence'

It was February 12, 1918, continues Dr. Tuzjian, one of those cold bright days so typical of Garin. The half-ruined city gave

evidence of real life . . . From the early morning hours, there was unusual activity in a holiday atmosphere.

The entire population, including the students from the school and orphanage, was moving in droves toward the newly constructed American missionary building, where Colonel Sebuğ occupied a two or three room suite with his officers . . . What was the purpose of this movement? No one knew. Yet everyone was awaiting the outcome of this strange and mysterious happening.

. . . and behold, [Col. Törkom] appeared on the scene accompanied by an aide, two small mountain cannons, and a score of cannoneers to take up positions along the street. They were joined by nearly 100 foot soldiers.

It was under such ridiculous conditions that a responsible soldier organized a parade when he should have been thinking of means of meeting Turkish preparations . . . He seemed to say to the Turkish leaders: 'Behold our forces . . .' It became impossible for me to remain longer and to observe the disdainful glances the Turks were casting around them . . . Therefore, without waiting for the program . . . I returned to my room, with a broken heart and wounded national pride, a prey to bitter thoughts . . .

. . . I thought to myself . . . what a horrible tragedy would unfold itself before us if the Turks decided to revolt at this point. What a hopeless situation would confront Sebuğ and Murad, who were in the midst of a retreat with their exhausted and half-frozen forces and refugees, if they should suddenly come upon a Garin reconquered by the Turks and their lines of retreat cut off.

. . . I do not know how long I had been meditating thus when I was suddenly startled by the sound of cannons . . . It was futile even to shut myself up in my room . . . I wanted to know the details of this stupid act . . .

When I was about to go out to satisfy my curiosity, Vahan Uzunian entered my room in a state of great agitation. He 'congratulated' me, telling me how Törkom had declared 'the independence of Armenia' . . .

According to my friend, when the crowd became impatient after waiting in the cold and snow for three hours, Törkom stepped forward and read the speech which had been translated

by Uzunian . . . It consisted of a few patriotic words and a few veiled references to the Russian command. In the conclusion, he declared 'the independence of Armenia,' as he stood erect with all the pride of a crown prince while Jacques Zhamgochian was giving a twenty-one gun salute. Not far away, K. Tūrigian was raising a flag on the flagpole.

At the end of the ceremonies, Tōrkōm began to collect signatures for the declaration of independence so that in the future he might be able to prove that his act was not a personal act but the result of a general demand, to which he acceded.

Colonel Tōrkōm took other means as well to justify and legalize his chimerical action.

We omit those details in order to go on with Dr. Tūzjian's story, who informs us that the responsible Armenian authorities in Garin demanded Tōrkōm's resignation, and upon obtaining it, sent him to the Caucasus to be tried by his superiors.

. . . Two cars set out for Devē Boyni, one carried Col. Tōrkōm and the other his papers and belongings. Thus ended 'the Torkomian independence,' which brought about his downfall.

In Sarighamush, General Antranig, after severely reprimanding him, said to him: 'If you are ready to fight as a common soldier, I'll take you to Garin with me to give you an opportunity to atone for your sins by fighting against the Turks.' Tōrkōm consented and, indeed, he fought the Turks like a lion at Tēkē Deresi.

As a man, Tōrkōm made mistakes. . . . He was carried away by a wild imagination. However, he fought with utmost courage and in whatever manner he could.

It has not been our intention to hurt a fallible human being but rather to describe men and events for history just as we saw them in Garin from 1916 to 1918.

We conclude this part of our story by pointing out that the greatest part of historical Armenia is still deprived of its native Armenian inhabitants and our fatherland, ruined, deserted, and uncared for, continues to suffer under the tyrannical yoke of the Turk . . . We also know that the Armenian people and the Armenian cause are still alive and will inevitably triumph some day.

PART ELEVEN

THE DISPERSION OF GARINERS

The Natives of Garin in the Diaspora

Following the defeat of Turkey and its allies, those Armenians who had miraculously survived the persecutions, deportations, and the massacres of the first great genocide of this century left the Arabian deserts and remote corners of Asia Minor, dominated by the Turks and Kurds, and went to settle in lands where freedom was less likely to be smothered.

Among the survivors were a small number of Gariners who settled first in Syria, Lebanon, Palestine, and Egypt. Later they went to Cilicia and Constantinople, which had been liberated from the Turks. Some even found their way to the short-lived independent Armenian Republic, while still others decided to seek a permanent home in the Americas. The movement of Armenian refugees to Europe and America received a new impetus when the victorious Kemalist forces reconquered Cilicia, Smyrna, and Constantinople. We know that Armenians lived in Europe and America long before the massacres. However, these communities were strengthened by the new arrivals. These newcomers, with Gariners among their ranks, made themselves independent through hard work and sacrifices and readily extended a helping hand to their compatriots. Many a youngster was able to receive an education because of the generosity of these people.

These young survivors of one of history's most shameful events ultimately grew up in a freer atmosphere and formed new happy families. We note with justifiable pride that with regard to marriages, Garin girls were preferred and sought after not necessarily because of their superior beauty, but because they were endowed with all the

qualities expected of an Armenian woman.

It must be noted, furthermore, that Gariners of the diaspora, with few exceptions, are living in relative comfort. They have raised their children in a warm family atmosphere and provided them with the best possible education. There are presently many Armenians of Garin origin who have reached internationally important positions in their respective fields.

The Compatriotic Unions of Garin in the Diaspora

There can be no doubt that compatriotic unions have played an important role in the educational, cultural, and social life of the Armenians in the diaspora. Members of these unions had learned by experience that it was almost impossible to meet the innumerable needs of their compatriots merely through personal and material sacrifices and had thus come together to organize these benevolent societies under the name of their places of birth. The same was, naturally, true of the natives of Garin.

Boston

Determined to assist and give impetus to the educational work in Garin, a few of our compatriots in the greater Boston area came together on January 11, 1908, agreed to organize a society for that purpose, and elected a temporary executive committee. On January 28, 1908, the latter invited a larger number of Gariners to a meeting and founded the first Compatriotic Union of Garin. The following individuals, who participated in that meeting, were the founders of the organization: Setrag Tòkajian, Aram Hagopjanian, Vahram Felegian, Mardiros Jivanian, Krikor Aghajanian, Mëgërdich Shamlian, Vahram Albertian, A. Bezirgenian, A. Balasanian, A. Mardirosian, and L. Boghosian.¹

Until the outbreak of the First World War, the organization carried out its activities under the name of *Garno Usumnasirat's Miyutyun* (Garin Educational Union), and for a while it was inactive.

When the survivors of 1915 sought refuge in the United States, Syria, Lebanon, Greece, and France, they were in great need of

¹Unfortunately, all the founders are dead now, and we were unable to find the first names of some, but a few of them appear in a picture of the Boston chapter elsewhere in the book.

financial and moral support. In order to meet their needs, the Garin natives of Boston, re-organized under the name of the *Garno Hayrenagtsagan Miyut'yun* (Garin Compatriotic Union) and extended a helping hand to destitute families, widows, and orphans. Those who were still abroad in refugee camps received money, medicine, and clothing. Others were helped to establish themselves in the United States and other countries. Through financial contributions and the income of very successful benefit affairs, the organization was able to give scholarship aid to the children of compatriots in the Pálandjian Lycée of Beirut, Lebanon, and participated in national fund raising campaigns.

One of the attractions of these functions was the performance of the traditional folk dances of Garin to the music of V. Sargavakian and others by specially trained young Gariners in colorful national costumes. This novelty continued as a feature of the gatherings for many years. Gariners performing these dances were awarded first prize in folk dance festivals in New York City and Beirut. In addition to providing enjoyable and artistic entertainment, the dance groups helped to preserve the lovely regional dances and music of the Garin region. In 1957, in cooperation with the Garin Compatriotic Unions of the United States, France and Lebanon, the history of Garin entitled *Garinabadum* was published in Armenian.²

The present executive and auxiliary committees of the Boston chapter have devotedly cooperated with the Publication Committee and the New York chapter to raise funds for the publication of this volume.

Beirut

The Beirut chapter was founded in 1924 with 26 members and an executive body composed of the following: Sdepan Dëngoyan, Ardashes Yeranoshian, Hagop Hovsepian, Jirayr Der Vartanian, and Khoren Balanian. Through their theatrical presentations, folk dance festivals, lectures, and scholarship aid, they became well-known in the Armenian community of Beirut. This chapter supervised the publication of *Garinabadum*. They still exist, but their activities are on a much reduced scale.

²It was authored by Ghazar Charëk and printed in Beirut.

Marseilles

The Marseilles *Partzër Hayk'* Compatriotic Union was organized in 1924. This name was used because the membership originally included survivors from the villages of the Garin plain, as well as the natives of the city of Garin. The founding members of this chapter were: Hovhannes Sahařdjian, Aram Ardzēnian, and Haig Serengūlian. They had a varied cultural program. They conducted a census in 1932 among the Gariners of Marseilles, which showed 105 families with 452 members. Fifty-four families were natives of the city of Garin. The remainder were natives of the Armenian villages of Garin plain. During the severe depression of 1934-1938, this chapter conducted a special fund-raising campaign and, with the financial aid of the Boston chapter, was able to help the needy families of Southern France.

Unfortunately, we have no information concerning the Paris chapter, which, to our knowledge, was in existence until 1930.

New York

The New York Garin Compatriotic Union was officially established on October 28, 1928. The preparatory work was begun before 1928 by the Aťoragalian, Babian, K. Babayan, Dursunian, C. Midinian, E. Tērzian, Serengūlian, Tòkajian, and Voskerchian families. They were assisted by others which opened their homes for meetings and gatherings until the official founding of the chapter. The founding members were: Yervant Aťoragalian, Vartiter Dursunian, Cařnig and Suren Midinian, Khachig Tāshjian, H. Tòkajian, Harutyun Voskerchian and others.

The general membership consisted mostly of new arrivals in the United States. In the beginning, the chapter organized social functions where they danced the traditional dances of Garin to the music of Aram Babian and the Caucasian Orchestra. In addition, they had musical programs, lectures, and Armenian plays. Later, as their economic status improved, their thoughts turned to helping relatives and friends and giving scholarship aid to needy students overseas. They participated in national fund raising campaigns. They sent money to the Swiss-Armenian Orphanage in Geneva, Switzerland; earthquake victims of Shirag, Armenia; Palandjian Lycée of Beirut; the Repatriation Campaign of the Armenian General Benevolent

Union; the Armenian National Committee to Help Displaced Armenians (ANCHA); and other worthy organizations, churches, and schools in America.

After the Second World War, money, clothing, and food parcels were sent to needy Gariners living in France and Greece. In 1957, they supported the publication of the history of Garin (*Garinabadum*). After a period of inactivity, the New York Chapter initiated the project of publishing the English-language history of their city. That was made possible through the proceeds of illustrated talks by American travelers about ancient Armenian historical and religious monuments in Eastern Turkey, the 40th Anniversary Celebration of the chapter, the 90th Anniversary commemorative celebration of the founding of the Sanasarian School, the sale of Christmas cards depicting the beautiful belfry and entrance of the Garin Armenian Church in color, and annual benefit affairs with the cooperation of local members and Gariners living in Philadelphia and other cities in the United States.

From 1928 to 1957, the following families, whose names appear in alphabetical order, played an active and important role in the life of the New York Chapter: Atořagalian, Ayranjian, Babian, Babertzian, Kāsarjian, Khachadourian, Kouyoumdjian, Midinian Brothers, Miridjanian, Mouradian, Nedurian, Pāmbookjian, Pāp’azian, Pēhlivanian, V. Proodian, Rashmajian, Serengūlian, Shaboyan, Tērzan, Vemian, and Voskerchian.

Since 1968, the executive and auxiliary committee members have been the sustaining force of the chapter’s successful fund-raising efforts for the publication of this volume and for scholarship aid.

Los Angeles

In the years 1924-1925 only a few families from Garin lived in Los Angeles. H. Mangasarian lists the following Garin families which settled there from Fresno: A. and K. Penchoians, V. Harutunians, A., N. and K. Kherbekians, Z. Karnikian-Fermanians, G. Karnikians, M. Penchoian-Garabedians, Sh. Penchoian-Isahakians, A. Penchoian-Butlers, A. and V. Prudians, V. Yazejians, Z. Khanamirians, M. Yazejian-Mesropians, and L. Yazejian-Chiljians.³

³H. Mangasairan, “Gariners in California” in G. Charēk, *Garinabadum*, pp. 764-770.

In 1933 a chapter was organized in Los Angeles under the name of *Los Angeles Usumnasirat's Miyut'yun* (Los Angeles Educational Society) with the same objectives as the other chapters. The founders and members carried on the activities of the group until it disbanded after 1957.

San Francisco

On April 16, 1938, the San Francisco Garin Compatriotic Union was established with the same objectives, but due to the lack of interest on the part of San Francisco Gariners, it was disbanded at the end of 1941. The founders of this chapter were: Mmes. N. Boghikian, A. Vahanian, Messrs. V. Bozmajian, S. Vahanian, and A. Tarbasian. The efforts of Haig Mangasarian (president), Violet Pastermajian-Goliti (secretary), S. Vahanian, and other interested individuals were unable to keep the chapter alive more than three years. However, in this limited period, they gave financial aid to the San Francisco Armenian church, a scholarship to a student, and sent money to needy students overseas.

Fresno

Fresno, California had one of the oldest and largest groups of Gariners. Haji Bedros Bedrosian was the first Gariner to settle in Fresno in 1880, and Puzant Nishkian was the second Gariner in 1881.

In the years between 1888-1913 the following Gariners and their families came to the United States and settled in Fresno: G., H., M., M. and K. Nishkian Brothers, Yanekian Brothers, P. Choohajians, T. Tashjians, K. Dudu, K. and A. Zakarians, Budakians, Rashmajians, S. Baligians, K. and Z. Shehrians, M. Der Mikaelians, A. Sahatjians, H. Ghenevisians, A. and H. Meserlians, A. Maralians, V. Sobajians, Kechebashians, Lepjinjians, M. Meroians, and K. and H. Madghashians. Soon after their arrival, these first settlers joined the religious, educational, and charitable organizations of the Fresno Armenian community and gave their share of moral and financial support.

Beginning in 1920, the following Gariners and their families, who were mostly survivors of the 1915 Armenian massacres in Turkey, settled in Fresno: H. and N. Mangasarians, N. and V. Odabachians, V. and M. Sahatdjians, Z. Sobajians, Harutyunians, M. and Kh. Hagopians, H. Belkians, H. Pehlivanian-Zadigians, V. Topjian-

Gharibians, M. Karakhanian-Khojikian, S. Pechakjian-Semerjians, H. Yegavian-Shehrians, V. Manugian-Aghajanians, A. Manusajian-Soghoian, Z. Shisheians, A. Besagian-Kouchourians.

Gariners who have made their mark in the business world include: Khachig (Hodge) Choochajian and Sons, Yanekian Brothers, Karekin (Carl) Melikian, Simonian and Alchian Brothers. In the medical field, we find Drs. Haig Nishkian, Leo Shishmanian and Betty Gostanian.

In 1946 a Garin Compatriotic Union was organized in Fresno, California with 60 members. Through the proceeds of their educational and social functions, which were always well attended, the Fresno chapter helped Gariners overseas, sent a sizeable sum of money to the Surp P'ërgich Armenian National Hospital of Istanbul, Turkey, a mimeograph machine to the Armenian Sunday Schools of Antilias, Lebanon, and supported the publication of *Garinabadum*. However, the greatest aid was given to two repatriation campaigns in order that those Armenians of Lebanon, Syria, and Greece who were living in refugee camps might be able to settle in Soviet Armenia. Unfortunately, sometime after 1957, this group disbanded, and the funds in their treasury were allocated to three Armenian schools in Syria and Lebanon.

In the fall of 1949, the *Partzër Hayk' Compatriotic Union* was organized in Fresno, California. The founding members were: Misak and Zarouhi Derian, Vahram and Zarouhi Vartanian, and Vaghharshag and Makrouhi Sahatdjian. The objectives of this chapter also were scholarship aid to students and the Palandjian Lycée, financial assistance to less fortunate compatriots, and participation in national and educational fund raising campaigns. They also supported the publication of *Garinabadum* and the present volume. They staged plays, annual functions, picnics and membership socials, and every year they observed the traditional paregentan (shrovetide) festivities. Receipts from functions and membership fees were the only source of income. The chapter disbanded in the spring of 1972.

Had our pages permitted, we would have liked to list here the names of all the kind and generous Gariners and friends, in near and distant cities in the United States, Canada, Brazil, and France without whose genuine interest and financial assistance the publication of this volume could not have been realized.



Garin Compatriotic Union of Boston, its founders and executive committee members. Front row, left to right: V. Shamlan, Y. Yapoujian, A. Hagopjanian, V. Felegian, M. Jivanian, N. Drikian and Z. Avakian. Second row: T. Mardirossian, E. Touzjian, Y. Touzjian, A. Ohanian, V. Babayan, H. Tarbassian, Drikian, V. Sargavakian, Z. Sargavakian and S. Ekisian. Third row: V. Albertian, Vahan, H. Yapoujian, A. Vanetzian, D. Dilbarian, and H. Sevagian.



1972 Executive Committee Members of the Boston Garin Compatriotic Union. Seated, left to right: Hasmig (Tashjian) Aroian, secretary; Isabel Bedrosian, adviser; Eliza (Der Melkisetian) Touzjian, president; Araxy Kaprielian, adviser. Standing: Madeline Habozian, Arshavir Vanetzian, advisers; Derenig Dilbarian, treasurer; Arsine (Paraghamian) Aharonian, adviser.



Folk Dance group of the Boston Chapter (1945)

Front row, left to right: Arpy Paboojian, Virginia Yeterian, Seda Touzjian, Berjouhi Maranjian, Kegvart Sergenian, Alice Albertian, Elizabeth Shamlan.

Back row, left to right: John Albertian, Haig Agababian, George Paraghamian, Paul Felegian, Berj Maranjian, Peter Felegian, Hrair Kevorkian.



1949 Executive Committee Members
of the
New York Garin Compatriotic Union.

Front row, left to right: Katherine Miridjanian, secretary; Haroutune Voskerchian, president; Armenouhi Voskerchian, treasurer.

Back row: Vartkes Midinian, Vahram Proodian, and Vahram Midinian, advisers.

Absent are: Zevart Pambookjian and Souren Vemian.



For names see next page.

1968 Executive and Auxiliary Committee Members
of the
New York Garin Compatriotic Union
at the
40th Anniversary celebration of the chapter

Seated left to right: Hasmig Aboulian-Davidoff, Emy Midinian, Yeranouhi (Momjian) Manoogian, Hermig Pehlivanian, Bertha Hovagimian.

Standing: Nevart Norton, Souren Midinian, Varsenig Hovgroian, Betty Papazian, Zevart Kolligian, treasurer; Edward Basmajian, Nevart Basmajian, Anstranig Pehlivanian, Vahram Midinian, president; Katherine Miridjanian, secretary.



Gariners from Canada, Washington, D.C., Philadelphia, New Jersey and New York gathered around an oil painting of the Armenian church of Garin with Rev. Levon Arakelian, seated front row, center.



1972 Executive and Auxiliary Committee members of the
New York Garin Compatriotic Union

Seated, left to right: S. Mouradian, N. Norton, B. Hovagimian, N. Basmajian, secretary; H. Aboulian-Davidoff, J. Yervant (Kouyoumdjian), K. Miridjanian, V. Midinian, president; Y. Manoogian, A. Pehlivanian, vice-president; baby Kolligian, Z. Kolligian, treasurer; B. Papazian, English secretary. Standing: E. Midinian, H. Nedourian, D. Nedourian, K. Krikorian, H. Pehlivanian, C. Cloth, R. Chapman, A. Darson, A. Krikorian, A. Miridjanian, S. Bakmazian, P. Bakmazian, M. Kolligian, T. Smoller, L. Smoller, A. Hogroian, T. Mouradian, E. Basmajian, H. Kolligian, and E. Papazian. Absent are: Mr. and Mrs. G. Atoragalian, Mrs. A. Basmajian, Mrs. F. Yervant, Mr. and Mrs. S. Midinian, Miss A. Thomasian, and Mrs. A. Vemian-Zabella.



1933 Los Angeles Usumnasirats Miyutyun
(Los Angeles Educational Society)

Its founders and executive committee members

Front row, left to right: M. Mesropian, E. Harutunian, N. (Khelbekian) Karahadian. Back row: H. Gafarian, A. Penjoyan, M. Prudian, V. Prudian, treasurer; A. Prudian, V. Harutunian, president, Z. Fermanian and A. Prudian. Absent is G. Mesropian, secretary.



1951 Garin Compatriotic Union of Fresno
and
its executive committee members

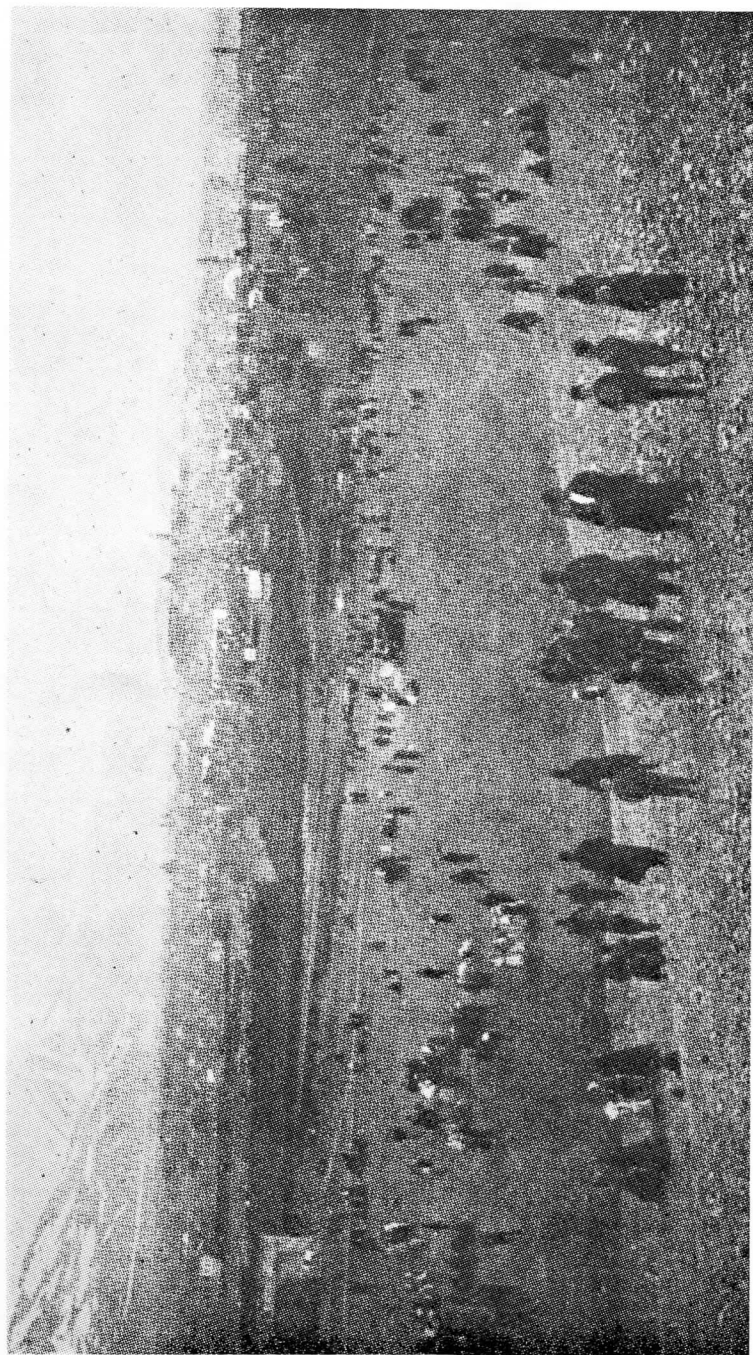
Front row, left to right: Haig Mangasarian, Teghtzanig Kurkjian, Harutune Madghashian. Back row: Khachig (Hodge) Choohajian and Arshavir Zakarian.



1972 Partzer Hayk Compatriotic Union of Fresno
Its executive committee members

Front row, left to right: Vahram Vartanian, treasurer; Koharig Sarkisian, secretary; Nazenig Zadigian, adviser, Nerses Odabachian, president.

Second row: Hagop Topjian, Hagop Belkian, Misak Jamoushian, advisers. The last named is absent from the picture.



Gariners at Surp Neshan (Top Dagh) celebrating dzeradon (story page 34)

GLOSSARY

A

abukhd seasoned and cured dried beef

agrāhadig boiled whole wheat, sometimes mixed with dried fruit and almonds, used on the occasion of the eruption of an infant's first milk tooth

akhloj onion stuck with feathers, attached to a small stone, and hung from the skylight at Lent

aman chaman kitchen ware

apegha celibate priest

āravod morning

āravod luso morning light, name of a hymn sung in the morning services of the Armenian Church

artar innocent, pure

artar yugh animal fat melted and purified through boiling

Asdvadzadzin Mother of God, Virgin Mary

ashugh troubadour

avedis good tidings; also used as a proper name

ayagh (Turk.) foot

B

Bakhal (Turk.) grocer

bas (bahk) Lent

bas bahel observe Lent

medz bas Great Lent

basdegh dried sheets of paste made of grape juice and flour

basdërma (Turk.) seasoned dried beef

bash (Turk.) head

bashdban protector

Bashdban Hayrenyat's Protector of the Fatherland

bēzdig small

Bēzdig Tebk' Minor Incident

C

charēkhji (Turk.) maker of *charēkh*, a special kind of shoe

chay (Turk.) river, stream

Chechen Japhetic tribe

Cherkez (Turk.) Circassian

chetē (Turk.) bandit, highwayman

chilē hard mat covered with white sheet

chinli (Turk.) tiled

chinli minarē tiled minaret

D

dabagh (Turk.) hide

dadash (Turk.) gangster

dajar church, temple

darapakhd hapless, unfortunate

dari cake containing a coin. Receiving the piece with the coin was supposed to bring luck to the recipient for a year

dashd large tub

davat (Turk.) party

davul (Turk.) drum

deli (Turk.) insane, mad, crazy

demir (Turk.) iron

deri feast day of a monastery

desdekhun sheet of cloth on which the newly baked bread is placed; cloth spread under the dining room table to keep the carpet clean

dig bagpipe

djiger (Turk.) liver, used as a term of endearment such as "my love"

dolab (Turk.) cabinet used for storing food

donagan of feasts; book of feasts

dun danogh porter or man servant
dun-degh nursery school
dzaghigh flower
dzaghigh kidut'yant's flower of
 knowledge
dzov sea

E

ebē (Turk.) owner or man in charge
 of a bathhouse
emalia taburi (Turk.) units of the
 Turkish army used to build for-
 tifications
enfiyē (Turk.) snuff
esnaf tradesman or small business-
 man; the organization represent-
 ing the group
ezan (Turk.) prayer of the Turkish
 molla from the top of the minaret
 at certain hours of the day

F

fanfar military band
Frenk' (Turk.) French
Frenk' mahlesi French quarter
furghun (Turk.) stagecoach

G

gab tie, bond
garmir red
gēnkahayr Godfather
ghanli (Turk.) bloody
Ghanli Tēpē Bloody Crest
Ghanli Derē Bloody Valley
ghara (Turk.) black
Ghara Chay Black River
ghavurma (Turk.) small pieces of
 beef or lamb cooked in the fat of
 the animal
ghurush (Turk.) small monetary unit
giavur (Turk.) infidel
giavur boghan strangler of in-
 fidels

göbek' central part of a bathhouse
göl (Turk.) pond, pool, lake
Göl Bashi (Turk.) at the head of
 the lake
Gölin Klukhē at the Head of the
 Lake (a quarter of the city of
 Garin)
gömrüg (Turk.) customhouse
Gömrügin Yedev Behind the
 Customhouse (a quarter of the
 city of Garin)
gügüm copper or earthen jar for stor-
 ing or carrying water

H

hadig boiled whole wheat
hamam (Turk.) bathhouse
Haṛatj forward; the name of a publi-
 cation in Garin
harsnedun bride's new home
hat's bread
hat's pat'sogh a person who
 kneads the dough and flattens
 it to make the Armenian flat
 bread
hat's yepogh a person who bakes
 the bread
Hayrenik' fatherland
hüjürē (Turk.) small room in a bath,
 built of stone and provided with
 hot and cold water

J

jami (Turk.) mosque
jampa way, road
jemerd (Turk.) generous

K

kara (Turk.) black
Kara Kilisē Black Church
kavaṛagan provincial
kaymakam (Turk.) governor
kerezmanot's cemetery

kidutyun knowledge, science
Dzagbig Kidutyant's Flower of Knowledge

kogh'tan narrative songs dealing with Armenian history and legend; they are thought to have originated many centuries ago in the region called *Kogh'tēn*.

K'

kelab pearl necklace
kērēmit'sa Austrian gold coin
kertnag rolling pin

kesē a black bag made of rough cloth, which was large enough to fit a hand; it was used to scrub the body while taking a bath

keshish (Turk.) priest

kıldan copper box

kiler cellar; more properly a place to store things, especially food-stuffs, sometimes wholly or partially below ground

külhan (Turk.) fireplace next to a Turkish bath

Kh

khach cross

khachkar a stone with a cross carved on it

khachk' skylight

khan (Turk.) inn

khanē (Turk.) place

khasig clay vessel with lid

khavli (Turk.) towel

khezeg (*khezag*) sled

khedzagh roasted cereal

khēmpabed group leader

khēnēsh (Turk.) stingy

kheznē (Turk.) stone storage space for hot water in a Turkish bath

khoja (Turk.) a Moslem religious teacher or someone performing a religious function; generally he wore a turban and a robe

khoncha round wooden table

khor deep

khor virab deep pit or dungeon dug in the ground

khosk' word

khosk' gab promise of marriage, represented by a gift blessed by the priest; this event preceded the formal engagement

L

lantjakhach pectoral cross

legen (Turk.) large copper vessel

li full

M

madur chapel

mahmudiye (Turk.) Turkish gold coin used in necklaces

mashalla lanterns with candles, fixed on round wooden trays and mounted on long holders

medz big, large, major

Medz Tebk' Major Incident

mahlē (Turk.) quarter (of a town)

meni (plu. *meniner*) ditty

miller' (Turk.) nation, (non Turkish) community

mundar (Turk.) dirty

N

nalēn wooden sandals, sometimes ornamented with mother-of-pearl

najakh (Turk.) large daggerlike weapon

namaz (Turk.) prayer

nargilē (Turk.) water pipe (for smoking)

natër specialized masseur for men
and masseuse for women working
in a bathhouse
nefer (Turk.) lackey
nor new

O

oda (Turk.) room
oghi an alcoholic drink made from
raisins or white mulberries,
which, when mixed with water,
acquires a white milky color
ökchê (Turk.) heel
oya needlepoint lace

P

pag yard
pag closed, covered
parkhaj (Turk.) a small copper pail
patat wooden instrument, covered
with heavy cloth, and used to
apply the flattened dough to the
wall of the *tonir*, (oven)
pëghugh huge barrel-like vessel of
clay with a wooden lid
pënnaghon storing of winter provi-
sions
peshdëmal (Turk.) sarong wrapped
around the body in the Turkish
bath
pökër small
pölis (Turk.) policeman
puluğ human or animal shaped bread

R

raki (Turk.) see *oghi*
rojig string of walnuts dipped in
paste of grape juice and flour and
dried

S

santur zither
sar mountain

seghan table
seku a family room; stairs
seray (Turk.) city hall
sev black
sharagan chant of the Armenian
church
sharot's variation of *rojig*, substitut-
ing almonds, pistachio or other
nuts for walnuts
shuga market, shopping center
shükür (Turk.) thanks
sujukh seasoned dried meat
surp holy

T

tabagha (Turk.) cigarette case
tarkmanchat's of translators
Surp Tarkmanchat's of holy trans-
lators
tasrag a special cover used for cover-
ing the dough while it rises
telleg (Turk.) attendant in a bath-
house
temagan diocesan
tëndir round clay cooking pit dug in
the ground
tërtu tart, acid
tjermug mineral springs
tjur water
tonir oven dug in the ground, same as
tëndir
tondradun the room containing an
oven dug in the ground
topuz club
tuır door

U

udik' period from Easter to Ascen-
sion, when there were no restric-
tions on eating
usanogh student

V

vank' monastery
vartabed second rank of celibate
 priesthood, the first (lowest)
 being that of *apegha*; teacher
varzharan secondary school
varzhuhi (woman) teacher
vartzk' wage, salary, reward
velo imported silk scarf, used also as
 a kerchief
vernadun upper level (or balcony) in
 a church
vesika (Turk.) travel permit
vijag lot, drawing of lots

Y

yayla summer residence in the coun-
 try
yedek' a vessel similar to, but smaller
 than, *legen*
yegeghyat's of churches

yemeniji (Turk.) slipper maker
yenicheri (Turk.) janissary
yerli (Turk.) local
yershig Armenian word for *sujukh*
yugh fat

Z

Zadig Easter
zham hour, church
Zhamin Tuřē The Church Door;
 name given to the Armenian
 business section of Garin lo-
 cated at the entrance of the
 church
zhoghov meeting, assembly
zhoghovaran Protestant Church;
 (literally) meeting place
zurna (Turk.) a wind instrument
 somewhat similar to the sounding
 pipe of the bagpipe

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**Some of the More Important Geographical
Names in the Erzurum Region with Their
Current Spelling**

Alashkerd (Eleşkirt)
Alexandropol (Gumri or Leninakan)
Arax River (Aras River)
Babert (Baibourt or Bayburt)
Bayazid (Doğubayazit)
Bingöl Mountains
Erzeroum (Erzurum, Garin, Theodosiopolis)
Erzinga (Yerzēnga, Erzindjan, Erzinçan)
Euphrates River (Kara Su, Western Euphrates, Firat)
Gumushkhane (Gümüşhane)
Hasankale or Passen (Pasinler)
Ispir (Isbir or Sber)
Keghi (Kigi)
Kemakh (Kemah)
Khenous (Khnyas or Hinis)
Malashkerd (Malazgirt or Manzikert)
Mamakhatoun (Mamahatoun)
Mount Ararat (Büyük Ağrı Dağı)
Moush (Muş)
Ovajek (Ovaçık)
Seghert (Seirt or Siirt)
Tchemeshgetzek (Çemişgezek)
Tchorokh River (Çoruh)
Terjan (Terjan or Mamahatun)
Trabizon (Trebizond, Trabzon)

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